

The Spirit of Missions,

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVIII.

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No. 11.

Triennial Sermon,

Before the Bishops, Clergy and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of America, preached in St. Bartholomew's Church, New-York, on Friday Evening, 6th October, 1853. By the Rev. THOMAS ATKINSON, D. D., Bishop elect of North Carolina.

"Freely ye have received, freely give."

ST. MATTHEW, 10th chap., 8th verse.

OUR blessed Saviour, Himself the great missionary to mankind, in sending forth His Apostles, the nearest to Him in that office, both in time and rank, provided them with a code of instructions for the regulation of their conduct, and the assurance of their success. Reminding them, among other things, that whatever gifts or endowments they possessed had been *gratuitously* obtained, He requires that they shall be with equal freedom imparted. Thus in terms He imposed on them a law, while by clear inference He declared a trust, and from the very nature of the case, He being their King and Master, obedience to that law, and fidelity to that trust, were conditions of their success. In its application to these His first disciples, all this is perfectly obvious. The Apostles certainly had nothing of their own, nothing which had not been given them of His mere bounty. He found them simple peasants, and He made them the master-spirits of the world. He did not, indeed, enrich them with silver and gold, but He endowed them with the highest spiritual gifts, and with the most marvellous supernatural powers. Their dominion and authority were exercised in a far wider sphere than that of the Roman emperor himself. He could kill, but he could

not restore to life ; he could compel the obedience of men, but not of devils and of unclean spirits. He could summon hosts of physicians to the bedside of a dying friend, but he could not by a word heal that sick friend. And to the Apostles not only were committed gifts of such splendour, but what far transcended them, immediate communion with God, and a direct revelation of the profoundest mysteries of His nature. They knew Him, not as the heathen, not even as the devout men under the law ; they knew Him in Christ ; they drew near to their Creator clothed in human guise ; they leaned on that bosom in which He dwelt bodily ; they heard with their very ears those gracious words, the mere report of which has, in every age, so stirred the hearts of men ; they were spectators and companions of a life which was nothing else than heaven touching and glorifying earth. And all these elements of power and superiority over other men were conferred on the Twelve without merit, and without effort of their own. He found them, one handling his nets, another sitting at the receipt of custom, and He called them to Himself, and made them what they were. Freely, says He, ye have received, freely give. Keep back nothing which I have imparted. Power, knowledge, spiritual graces, exercise all, communicate all. And they were obedient to the heavenly voice. They went forth preaching the Gospel in its fulness, keeping back nothing, maintaining no reserve, but with all plainness and fidelity striving to declare the whole counsel of God, exercising, at the same time, without stint and without rest, their gifts of power, and at the appointed season, when duty called, resolutely and even joyfully sealing their testimony with their blood. Faithful and wise stewards were they, and *because faithful, therefore wise*. Had it been possible for them to have rested content with the enjoyment of what their Master had done for themselves, and not to have gone forth imparting their gifts to others, not only would they have failed of a reward, but that which they had, would have been taken from them. Our Saviour, then, by the very tenor of the Gospel itself, has made it a trust, its recipients, its dispensers, and their faithful use of His gifts, the condition of their continued enjoyment of them. His Church is in every age a vast reservoir of power, knowledge, blessings, and graces, a reservoir however, in which the salutary waters are not to stagnate, but to be diffused by innumerable channels over the wide wastes of a world in which spontaneously no verdure quickens, no healthful plant takes root. Wheresoever and whensoever these waters are seen to stagnate, there they corrupt and breed monsters, heresies, schisms, con-

troversies, and crimes. It may be said, without perhaps any exception or qualification, that where the Church is active and bountiful, it is pure, or it will become pure; where it is sluggish and selfish, it is diseased, and will become more diseased. One single instance from ecclesiastical history may be cited to illustrate and confirm this. It is derived from the different causes, and the different fortunes of the Eastern and Western Churches during the fifth, sixth, and seventh centuries, and thenceforward to the present time. At the commencement of that era, every advantage seemed to lie on the side of the Eastern Church. It excelled in extent of dominion, in learning, in the antiquity and Apostolic origin of many of its sees, in the power and splendour of the empire which acknowledged and sustained it. But the Eastern Church, no doubt, in some measure from the pressure of a real necessity, but mainly perhaps from a taste for subtle disputation, then gave all its energies to the prosecution of controversies in its own bosom. Nestorian, Eutychian, Monophysite, Monothelite theories and speculations were concocted, diffused, fiercely urged, and strenuously resisted, until the Churches in that part of Christendom had become scarcely better than schools for cloudy metaphysics. The barbarous and Pagan nations around them were in the meantime neglected; practical piety was less regarded than dialectic accuracy in the subtle questions of the day; and the purifying and elevating influences of the Gospel were no longer so exhibited as to command the love and veneration of mankind. In the Latin Church, on the other hand, there was by God's mercy less controversy and more activity. With this body activity was indeed a matter of life or death. At the dissolution of the Western Empire, the barbarians were so intermingled with the Christians, that the latter had to choose between converting their conquerors, or being exterminated by them. And we may well suppose, too, that they gained in depth and energy of Christian feeling by passing through such a fire of affliction. Certain it is, that from one cause or another, political or religious, providential or purely spiritual, or all combined, the mind and strength of the Church in Western Europe was, at the period I have referred to, mainly occupied in aggressive efforts in imparting to nations, ignorant of the Gospel, the riches of truth and grace which itself possessed. Then it was that Goths and Lombards, Franks and Anglo-Saxons, became obedient to the faith. And in what issues did these respective tendencies terminate? The Eastern Church was not saved by its symbols, however admirably drawn up. Its intellectual cobwebs were severed at once by the

trenchant scimeter of the Arab. The Saracen locusts came up and devoured the earliest cultivated and most choice vineyards of the Lord. Jerusalem and Antioch, and Ephesus and Alexandria, fields which Apostles had planted, and saints and martyrs watered, became barren wastes, and have remained to this day a desolation and an astonishment, more mournful spectacles to the Christian pilgrim, more awful monuments of the Divine indignation, than any which heathendom can present. "God is not mocked; whatsoever a man seweth, that shall he reap." "I know thy works," says He, to *every Church*. And of these He has said by His Providence, "They were weighed in the balance, and found wanting;" and to all He says, both by His word and providence, "Do thy first works." Go into all the world and preach the Gospel to every creature, or I will come unto thee quickly and remove thy candlestick out of its place. On the other hand, that laborious and communicative Latin Church by its gifts and sacrifices sustained and increased its own life and power. In its darkest day it could point to its missionaries, its martyrs, and its doctors, until at length, in the sixteenth century, it roused itself to its two great tasks, reformation within and extension abroad, tasks very imperfectly executed to the present day, but both we trust in progress. The history of the Church, indeed, in every age, presents us with many parallel instances, making it evident that in the use of spiritual riches more than any other, "*there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty.*" Now let us apply these principles to ourselves. Freely, abundantly have we received, freely must we give, or we incur great guilt, we frustrate the grace of God, we call down His heaviest judgments. Where shall we begin to enumerate the great things which God has done for us? Our most precious gifts are here as elsewhere the most universal. We have received, in common with all Christians, the knowledge of the true God, and of Jesus Christ whom He hath sent. What a gift is this! What debtors have we thereby become to all who know Him not, to the Jew and the Greek, the African and the Chinese! We have in Christ wisdom, righteousness, sanctification, and redemption. We have in Him a friend, a Saviour, who can enlighten us in ignorance, guide us in doubt, strengthen us in trial, assist us in danger, comfort us in trouble, receive us in death, acknowledge us in the dreadful day of judgment, and crown us with immortality. And what He covenants to do with us, He wills to do with all men, for He wills all men to be saved. Ought not every Christian man and woman to feel necessity laid

upon him, yea, woe to him if he bear not some part in making known to his fellow-men that Saviour who is his hope and his exceeding great reward? We have, too, as Christians, the gift of the Holy Ghost to abide with the Church and to dwell in each individual believer. We have, as another part of our heritage, that word of God which is able to make us wise unto salvation. We have its clear utterances on the deepest and dearest problems of our own nature and of our destiny,—problems on which natural reason speaks with stammering lips and an uncertain tongue. These are blessings to which we are entitled, in common with all Christians, but there are others which belong to us by a more peculiar title. We have the free, open, untrammelled use of Holy Scripture. The Gospel of our salvation is not hidden from us in a tongue not understood by the people, as for long centuries it was from nearly all Christendom. The word of God is not doled out to us as a dangerous medicine, at the discretion of a priest or director; it is placed in our own hands, as our daily bread. We are referred to it as the sole and exclusive rule of our faith, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man as necessary to salvation. Into what powerful and intimate contact with our souls is the electric force of Holy Scripture thus brought by the Church! Neither with us is it left to the discretion or the indiscretion, the fidelity or the falsehood, of the individual minister to decide whether any and what parts of God's word shall be used in His worship. On the contrary, the wise and loving care of the Church has chosen its most precious portions, and inserted them as jewels in those garments of glory and of praise which she puts on when she comes up to the sanctuary. That Liturgy, too, by which we are assisted to worship—what a gift of God's providence and God's grace is this! Such prayers and anthems Christendom is not now capable of. The fire burns too low for this golden casket to be fused and moulded by any living hands. It required the fervour of primitive piety, the faith of men who habitually walked with God, the elevation of saints and martyrs to feel such emotions, to entertain such thoughts and aspirations, and to express them in such familiar and yet such majestic language. Some admissions of the Chevalier Bunsen, in his recent work on St. Hippolytus, seem to me worthy of being quoted, in order to deepen our sense of the value of this gift, inasmuch as it is the language of a man of extensive knowledge, and great ability, and who certainly cannot be suspected of any prejudice in *favour* of the Anglican Church. "It must not be forgotten," says

he, "that the English Church and House Book became, and has remained at once, the most widely circulated, and the most practically blessed book of devotion in the Christian world, and the only national one. The lamentable notion that the service is essentially the sermon, has by its means been carefully guarded against by the English Church, as well as the spirit of theological quibbling which darkens the ancient, and the arbitrary license of the individual minister, which disfigures the modern German development."

With the gift of such a Liturgy, which, whether we regard its influence as an aid to devotion, or as a safeguard of the true faith, is, I am persuaded, beyond all price, our gracious Lord has coupled another blessing, intimately, perhaps indissolubly, associated with it, the apostolic and primitive government of the Church. The body, of which we are members, marches forward to its field of labour, or its field of battle, in that organization, and under that regimen, which was devised by the wisdom of God Himself, and has been approved and commended by the experience of eighteen centuries. We go forth to fight the good fight of faith in that array before which the spiritual powers of ancient paganism fled discomfited, before which the most rooted and wide-spread systems of superstition, intertwined with all the relations and interests of social life, sanctified by antiquity and prescription, graced by the associations of history and of poetry, were yet dissolved and broken. It is not the wisdom of yesterday, nor the constructive policy of any one man, that can provide a sufficient substitute for this. And the Church, of which we are members, embracing in that description our honoured and beloved Mother Church in England, and its affiliations in Ireland, Scotland, and the British colonies, as well as our more immediate communion, this Church has been most remarkably and perilously singled out by God to be the depository of temporal gifts and advantages. The two nations in one of which this Church is established, in the other of which it is honoured and prosperous, have become, under the guidance of His providence, the freest, the richest, the most commercial, the most intelligent, and, in many respects, the most powerful on earth. Their sails whiten every sea; their flags wave proudly in every port; their language is spoken from pole to pole. I cannot but think that we do not sufficiently study the Book of God's Providence, as we do not His written word. See what a change has occurred in the position of the Anglo-Saxon race since that race received the light, and vigour, and liberty, which followed in the train of religious truth at the Reformation. When Queen Elizabeth as-

cended the throne, the population of England did not exceed, it is said, 2,000,000, of whom half, or nearly half, were Roman Catholics. These last were in two centuries reduced to less than 100,000. The Protestant moiety, endowed by the Most High with His pure Gospel and His Reformed Church, have been made vessels of election to carry His gifts throughout the world. See what He has done for them to facilitate their work. He has bridged the seas, opened up continents, and disclosed unknown islands. He has made them masters of the commerce of the world, and entrusted to them supreme authority over myriads of the heathen. By the plainest indications of His hand, as well as the clearest utterances of His word, He says to them, "Freely ye have received, freely give." How far have they been obedient to the heavenly voice? Something they have done, much more have they left undone. It was mainly the English people who have replenished, subdued, and civilized and Christianized the northern half of this continent. And compare that work with what was accomplished for the southern half under a different religious system!!! We cannot claim the whole glory of this success for the English Church; much of it was done, and well done, by men who had previously withdrawn from her communion, without, as we believe, sufficient cause, but who yet had been trained under her discipline, breathed much of her spirit, and retained many of her gifts. Who can say less of the disciples of Baxter, and Owen, and Henry, and Whitefield, and Wesley? Abroad, the Anglican Church has dotted over with luminous points what before had been the thick darkness of Hindostan, of the South Sea Islands, and of Africa. Even China has been seen to stir under this new light; and begins to demand, with paroxysms of fury, that the yoke of her oppressors shall be broken, and that all idols shall be cast to the moles and to the bats. But though something has been done, yet how little compared to the whole work proposed, and to the whole means vouchsafed! And what blemishes stain even what has been accomplished! The Church of England, of whose short-comings we may be permitted to speak the more freely, because for her we all entertain such profound veneration and gratitude, did not freely give her Episcopate to her colonies, which have now become these United States; she did not, as she might have done, found colleges here, and build and endow churches. And with what issue? The British Empire itself was dismembered eighty years ago very much from this cause. The British Church did not freely give instruction to its outcast poor in its great cities, and collieries, and factories.

And again, with what issue, from a neglected *duty*, sprung up a perilous *schism*? The Church and people of England did not do their part in evangelizing Ireland, and Ireland has been ever since a thorn in the side, and a weight upon the arm of England. But we may come nearer home and see much freely given, and no adequate return. From the time of its re-organization after the Revolution, this American Church has made almost unexampled progress. It alone, of religious communions, has, in decennial periods, oustript the nation in the increase of its numbers. It embraces now a considerable part of our population, and a still greater proportion of the intelligent, educated, and wealthy classes. But what use has it made of its gifts? It has, under the direction of this Board; thirty-four foreign and eighty-four domestic missionaries. Under the direction of the various Diocesan Boards, there are, I know not how many, but perhaps several hundred more employed. But what are these among the untended millions of our own countrymen, and the neglected multitudes of our fellow-men throughout the world?

What are these compared to our numbers, and our blessings, and our powers? And even these go forth insufficiently furnished for their great undertaking. For Missions to be eminently successful, they must continue the work which Christ and His Apostles began. They must do good to man in his entire nature, physical, intellectual, spiritual. The ultimate object of the Gospel is undoubtedly the salvation of the soul, but in effecting this, it mitigates likewise the wants and distresses of the body, and dispels the darkness of the mind. Our Saviour said to His Apostles, not only go preach the Gospel, but likewise go heal the sick, cleanse the lepers, cast out devils. In other words, He commanded them to approve themselves to men as their benefactors, not only by word, but by deed, to their very eyes, as well as to their understandings and consciences. We seem to understand Him as requiring us only to proclaim a doctrine, to publish a truth. But preaching is only a part of what our Lord did command, and of what the Apostles did undertake. In His lifetime, they fed the hungry, they healed the sick. After His ascension, one of their first recorded acts was the restoration of the lame man at the beautiful gate of the Temple. At Lystra, the Gospel is introduced by St. Paul's curing the cripple; at Melita, by his relieving the father of Publius of his dangerous and painful malady. If any one should be so unreflecting as to say that these cures were wrought miraculously, and are therefore no example to us, must not a moment's consideration remind him that the gift of tongues was then

also miraculous, and that on the same ground modern missionaries need not learn the language of the people among whom they labour? No; our work is the same with that of the Apostles. The instruments by which it is to be accomplished are substantially the same, only these instruments were supplied by God, their Giver, to them supernaturally, to us in the ordinary course of nature, in each case, however, gratuitously, in each case as a trust. Is not here, then, one cause of the very partial success of modern Missions; that the work itself is done very partially, in mode as well as extent? Our Lord, who loved mankind, came among them to do them good in every way. This was His work, this was His life. He went about doing good. He led men by a natural gradation from the visible to the spiritual, from the well-known to the unknown. They *saw* Him pouring out blessings on the body; they were constrained to believe that He designed the welfare of the soul.

And after all, is not this one of the considerations which satisfy our own minds, and with which we meet the cavils of the adversaries of the faith? Do we not say the very life of Christ proves His doctrine? As the same fountain cannot send forth sweet waters and bitter, the self-denying charity of His acts enables us to rely on the faithfulness and benevolence of His words. Is it not, indeed, the very proof He Himself relies on? To the disciples of John the Baptist, He says, Go your ways and tell John what things ye have seen and heard, how that the blind see, the lame walk, and the like. And in the same comprehensive sense, as I have shown, did the Apostles understand their mission. And so have all subsequent missionaries, as they have entered into the spirit of their work. Around a Moravian settlement man rejoices, and the very earth wears a greener aspect. Nay, even a mutilated and corrupted Gospel will be recommended, not merely to the affections, but to the convictions of men, by its exhibiting the spirit of beneficence. A sister of charity, dying in a plague-hospital, wins more converts to the Church of Rome than any polemic bishop in her ranks. No Mission, then, is complete, which is not provided with the means of doing good to men visibly and temporally, as well as invisibly and spiritually. For the work to be effectually carried on, there must be schools, and orphan asylums, and hospitals, as well as Churches. I verily believe that one such Mission would be more effective for the conversion of the nations than five where men received only books and sermons. God forbid that I should undervalue these; but I maintain that as these alone were not sufficient in the apostolic age,

neither are they alone now sufficient. The Church of Christ generally, our Church especially, has it abundantly in her power to furnish in this manner all her present, and all future Missions. There are hundreds in our communion who might establish a school or an orphan asylum at one of our domestic stations, or an hospital in China, in Greece, or in Africa, and not only not impoverish themselves, not only not imitate Barnabas, who sold his land to make distribution among the poor, but not lose a single comfort, nor even a single luxury, and only know that they had accomplished so good a work by observing a different set of figures in their bank-book, and by feeling a new peace and joy in their bosoms, and perhaps by receiving new blessings in answer to fervent prayers from grateful hearts. For the Church to prosper, for the Church to be peaceful, united, and progressive, we must be more faithful stewards. Nay, for aught I know, for aught any man knows, the very existence of the Church may depend on our greater faithfulness. For though God will use men in saving other men, He is not dependent on any individual, or any particular body. His Gospel shall never cease on earth; against His Church as a whole the gates of hell shall never prevail; but any particular candlestick may be removed, any single star of the ecclesiastical firmament may be blotted out. Where now is lukewarm Laodicea? Where is Sardis, whose works were not found perfect before God? Where is Ephesus, who left her first love? A blight has rested not only on these unfaithful churches, but on every thing they touched. The buildings in which they worshipped are now mounds of rubbish. The plains in which they were established, once rich with all the fruits of human industry, and teeming with a busy and prosperous population, are now traversed by a few flocks of sheep and goats, with here and there a solitary shepherd, who at mid-day turns his face to Mecca, and invokes the false prophet.

Paganism itself is less hateful to God than a torpid, barren Christianity, just as Sodom and Gomorrah will receive a milder doom at the day of judgment than Capernaum. These are fearful warnings, and they ought to be often sounded in the ears of a sensual, luxurious, and self-complacent age. But while there are abundant causes of solicitude concerning our future, there are also still more abundant signs of encouragement. Our Domestic Missions, scantily supported as they are, are yet everywhere efficient in carrying the knowledge of Christ and His Church. It has been but a few years that Western New-York and Ohio were entirely missionary ground; they are now

two of our most powerful dioceses. It has been but as yesterday that Florida, Alabama, Mississippi, Indiana, Wisconsin, and Missouri, were without Bishops of their own, and almost without a settled clergy. They are now fully organized dioceses, and some of them among the most vigorous in their growth of any in our ecclesiastical union. Iowa and Texas are now dioceses. This very day California asked to be received as an integral part of our body. In the meantime, some of our missionaries at the Northwest are pressing on in advance of the settlements of the whites, and others are laying the foundations of new churches and dioceses on the Pacific. Our Foreign Missions were never so strong and flourishing as at present. In Africa we have seen a sight worthy of primitive times. On those shores where it was believed that the white man perished like an exotic, where cupidity itself dared not abide, we have seen there men of the most cultivated minds, women of the highest refinement, domiciliating themselves among savages, and finding in their labours and their sacrifices greater happiness than in all the pleasures of a native land and of civilized society. We have seen similar ventures of faith, and a similar reward for its exercise, in China. We have seen travellers of all nations uniting in commendation of the beneficent labours of our missionaries in Greece. As a Church, we must confess that we have done but little, and that little not in the largest nor most far-seeing spirit; but as a Church we must also gratefully acknowledge that God has drawn us on to do more and better by the success he has vouchsafed to our slight and tentative efforts. And it would argue great insensibility in us not to feel, and great ingratitude not to acknowledge, that our labours for the past have been largely compensated, and our hopes for the future greatly strengthened, by the welcome presence among us of these valued and beloved brethren, who have been deputed to assure us of the sympathy and approbation of that venerable society to whose fostering care our Church in this country is so deeply indebted. "*Laudari à laudatis,*" to be honoured by those whom Christendom honours, is, indeed, a distinction and an encouragement. We see the wisdom of the counsels, the magnitude of the labours, the power and patience of the faith, and the extent of the success of the venerable Society for the Propagation of the Gospel. And when that Society, by its representatives, expresses to this Board its kind appreciation of what we have done, and its earnest desire and prayer that we may go on and prosper in our work, we cannot but receive it with gratitude and glad-

ness of heart, as a mighty testimonial of God's favour, because it expresses the judgment and the feeling of God's people, who in this, as in other things, we trust are moved by His Spirit. Thus regarding it, we not only thank our brethren, but we thank Him and take courage. And now, &c.

PROCEEDINGS
OF
The Board of Missions.

THE EIGHTEENTH ANNUAL AND SIXTH TRIENNIAL
MEETING.

NEW-YORK, *October 6, 1853.*

THE Eighteenth Annual and Sixth Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," was held this day in St. John's Chapel, at 5 o'clock, P. M.

Present—The Right Rev. the Bishops of Virginia, New-Jersey, Tennessee, Missionary in the Northwest, Michigan, Western New-York, Maryland, Georgia, Delaware, Assistant of Virginia, Massachusetts, New-Hampshire, Missionary to China, Missionary in the Southwest, Pennsylvania, Maine, Mississippi, Assistant of Connecticut, Illinois, and the Provisional of New-York; the Rev. Messrs. Allen, Bedell, Brinckle, Burroughs, Clarke, Coxe, Croes, Cutler, Irving, Johnson, Jones, Lee, McVickar, Morgan, Proal, Richmond, Robertson, Smallwood, Southard, Suddards, Turner, Tyng, Vail, Van Pelt, and Walker; and Messrs. Aertsen, Aspinwall, Bradish, Curtiss, Cushman, De Peyster, Gardiner, Huntington, Newton, Stanford, Wharton, and Winston.

The Bishop of Virginia, being the senior Bishop present, took the chair, and opened the meeting with prayer.

The roll having been called, the Rev. William T. Webbe, Local Secretary of the Domestic Committee, was, on motion of the Secretary of the Board, appointed his assistant.

The Bishop of Western New-York presented and read an application from a Committee of the Convention of the Diocese of California, for the pecuniary means necessary to an Episcopal visitation of that diocese, and moved that it be referred to a Special Committee.

To the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States.

SAN FRANCISCO, CALIFORNIA, *August 29th, 1853.*

RIGHT REV. AND REV. GENTLEMEN, AND GENTLEMEN—

We, the undersigned, having been appointed by the last Convention of the Diocese of California a Committee to take measures for “obtaining an Episcopal visitation of the diocese,” and being now in correspondence with the Right Rev. the Bishop of Missouri, with a view to procure an official visit from his Right Reverence, from the Right Rev. the Bishop of Michigan, or from the Right Rev. the Bishop of Western New-York, as, according to circumstances, it may be decided, beg leave respectfully to petition your Committee to grant the diocese of California the pecuniary means necessary to effect this plan for an Episcopal visitation.

We would humbly urge our petition upon the following out of many considerations :

1. The diocese of California, although not in a condition to elect a Bishop for itself, is so situated, as to feel, in an extraordinary degree, the essential need of authoritative supervision. The numerous and scattered population of the State, among whom are many members of the Church from other dioceses ; the rapid multiplication and increase of towns and communities ; and the perpetual influx of new settlers from various parts of the world, make it an imperative duty of our Church to adopt at once some system of missionary effort, to keep together in the bonds of the Gospel those who are already believers, and to gather in new converts from infidelity and sin.

To adapt such a system to the people, the places, and the circumstances of this State, it is indispensable that some one of godly wisdom, experience, and authority, devote time and care in visiting many points, and possessing himself of leading facts.

2. While there are unusual energies and resources lying dormant in the people of this State, which, by God’s help, can be made most efficient to promote the interests of our holy religion, both *here*, and, in union with the sister dioceses, *throughout the land* these means at present, we may truly say, avail us nothing. The population of California generally are, no doubt, favoured with more of this world’s goods than is commonly the case of people in a new State. But the Church, not being at work among them, derives no benefit from these advantages which the people enjoy. While in this whole large State there are but *two* parishes in active being, it is plainly impossible for the Church to reach even her own children, and gather in what they would cheerfully bestow, much more to stir the wills of thousands, who, though not trained to appreciate her privileges, are eager

to welcome any labourer among them who comes in God's name. Having, therefore, neither clergymen by whom, nor parishes through whom to approach our population and draw out their aid, all moneys we can accumulate will be immediately needed to establish Missions in the State, which will at once, no doubt, become self-supporting.

The *initiatary* step of this sacred enterprise is the most difficult. That you will help us to take this, so that it may lead to other important results for the good of the Gospel cause, is the earnest petition of your memorialists.

3. In proportion to the extent of territory, the population, and the importance, in a religious point of view, of the State of California, your memorialists are not aware of its having received as yet any very liberal consideration on the part of the Committee for Domestic Missions; but they are persuaded that the mode of assistance proposed in their petition is on all accounts the most expedient and applicable to the wants of the State, the most likely to enable the Church to "redeem the time," which for her interest, in many parts of California, has been sadly lost, and will be more effectual than any other mode to put this diocese in power over its own resources, and thus to secure the Board of Missions against repeated importunities from this quarter in future.

Your memorialists are painfully conscious of the religious necessities of this diocese, crying loudly for instant and active efforts on the part of CHRIST's ministers. They believe that a cordial and liberal co-operation will be elicited from the people of this State, if the Church, by her missionaries, at once takes the field. They are convinced that the mediation of a godly Bishop is of the first importance, to lay out the field for labour, to incite the people to zeal, and then to provide suitable labourers, persuading them to the work, and inspiring them with the essential interest and confidence. And feeling that your Committee has in its power to put this diocese in the way of becoming soon independent for the support of the Church within its limits, by granting the earnest request now made, your memorialists, with sentiments of the highest deference and respect, submit the subject, with full confidence in your wise determination and counsel, to your favourable consideration.

JOHN L. VER MEHR,
Rector of Grace Church, San Francisco.

CHARLES B. WYATT,
Rector of Trinity Church, San Francisco.

CHARLES S. TRIPLER,
Warden of Grace Church, San Francisco.

On motion of the Bishop of Illinois, it was

Resolved, That the application from California be laid on the table for the present, for the purpose of referring it to the Committee to whom the Report of the Domestic Committee shall be referred.

The Provisional Bishop of New-York announced that the Delegation from the "Society for the Propagation of the Gospel in Foreign Parts" were in the city, and ready to be introduced to the Board, and asked whether it was the pleasure of the Board to receive them at this time; whereupon, on motion of the Bishop of New-Jersey, it was

Resolved, That the Delegation be now received.

The Provisional Bishop of New-York, accompanied by Rev. Drs. McVickar and Turner, and Messrs. Bradish and Winston, members of the Domestic and Foreign Committees, waited on the Delegation, and conducted them to the place of meeting.

The Delegation having been received by the members of the Board, standing, the Provisional Bishop of New-York introduced them to the Presiding Bishop by their respective names and titles.

The Right Rev. George Trevor Spencer, D. D., late Lord Bishop of Madras, with prefatory remarks on behalf of the Delegation, in relation to the objects of their appointment, presented and read the "Commission and Instructions" delivered to them by the Society.

The presiding officer then addressed the Delegation, and received them on behalf of the Board of Missions.

On motion of Mr. Huntington, it was

Resolved, That a committee of seven be appointed to confer with the delegation from the venerable "Society for the Propagation of the Gospel," with reference to the objects of their Mission, and to report at the meeting of this Board to-morrow afternoon.

The Right Rev. the Missionary Bishop in the Northwest, the Bishops of Pennsylvania and Maine, the Rev. Messrs. McVickar and Irving, and Messrs. Newton and Huntington, were appointed the Committee.

On motion of the Bishop of New-Jersey, it was

Resolved, That the Right Rev. Dr. Spencer be respectfully requested to furnish the Board with a copy of the document read by him, to be entered on the minutes of this meeting, and also that a similar request be made to the presiding officer for his address to the delegation.

In answer to the foregoing resolution, Bishop Spencer presented to the Board the original document delivered to him by the Society, as follows :

Commission and Instructions delivered by the Society for the Propagation of the Gospel in Foreign Parts, to the Right Rev. George Trevor Spencer, D. D., late Lord Bishop of Madras, a Vice-President of the Society ; the Venerable John Sinclair, M. A., Archdeacon of Middlesex, a Vice-President of the Society ; the Rev. Ernest Hawkins, B. D., Prebendary of St. Paul's Cathedral, the Secretary of the Society : the Rev. Henry Caswall, M. A., Vicar of Figheldean, one of the Proctors in Convocation for the Diocese of Salisbury.

RIGHT REV. FATHER IN GOD, AND REV. BRETHREN—

The Society for the Propagation of the Gospel, in accordance with a resolution passed at a meeting of Bishops, held in the city of New-York, on the 29th of April, 1852, and fully sensible of the honour of the invitation therein contained, has appointed you to be its representatives at the Triennial Meeting of the Board of Missions, to be held in New-York during the session of the General Convention in October next.

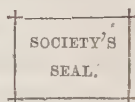
The principal objects which the Society has in view in sending you on this honourable mission are the following :

1. To show its appreciation of the readiness and alacrity with which the Bishops of the American Church, who were assembled on the occasion referred to, sent a deputation of Bishops and Clergy to take part in the concluding services of the Society's Jubilee year.
2. To strengthen and improve, so far as your influence as a delegation from the Society may extend, the intimate relations which already happily exist between the Mother and Daughter Churches, and which are the proper fruit of their essential spiritual unity.
3. To receive and communicate information and suggestions on the best mode of conducting missionary operations.

By keeping constantly in view these great purposes of your mission, you may, under the blessing of God, become the honoured instruments of promoting a closer union in feeling and action between members of Christ's body, who are parted from each other by distance and national separation, and of quickening the love and zeal of the Church both in America and England. Looking confidently to such a result, the Society commends you to God's good providence,

with a fervent prayer that He will keep you in safety, and prosper the work on which you are sent.

J. B. CANTUAR.



At the SOCIETY'S HOUSE, 79 PALL MALL,
July 15th, 1853.

The presiding officer presented the following as his address to the delegation :

" In the name of this Board, I desire to bid you, Right Rev. Brother and your associates, a hearty welcome to our land, and to this house. May the most sanguine hopes of the most sanguine friends of this your mission be more than realized. May the Mother and Daughter Churches of England and America be henceforth more closely united and actively engaged in promoting those great doctrines of the Gospel for which our Protestant forefathers so nobly contended, and for which some of them laid down their lives. May your visit to our country be an useful and happy one.

" We have assigned you a seat amongst us during the proceedings of the Board, which we hope will be interesting to you. The Provisional Bishop of New-York will conduct you to the place prepared for you."

The Bishop of Illinois having stated that the Rev. William T. Webbe, Local Secretary of the Domestic Committee, was not entitled to a seat in the Board, it was, on motion of the same,

Resolved, That the Rev. William T. Webbe be admitted to a seat in this Board, without a vote.

The Rev. Mr. Webbe, as Local Secretary of the Domestic Committee, presented and read the report of the proceedings of that body, as required by the Eighth Article of the Constitution.

On motion of the Bishop of Western New-York, it was

Resolved, That the foregoing Report, and also the application from the Convention of California, be referred to a Committee of Five.

The Bishops of Illinois and Delaware, and the Assistant Bishop of Connecticut, the Rev. J. L. Clark, and G. M. Wharton, Esq., were appointed the Committee.

On motion of the Bishop of New-Jersey, it was

Resolved, That this Board cannot adjourn without expressing its high satisfaction at the presence, on this occasion, of the Right Rev. the Lord Bishop of Fredericton, one of the Colonial Bishops of the Mother Church.

The Bishop of Fredericton eloquently responded to the resolution, expressing his appreciation of the honour conferred upon him by its adoption: his deep interest in the concerns of the Church in this country: his cordial wishes for the success of her operations; the heartfelt pleasure he experienced at being permitted a seat in her councils; and his sincere conviction that, by his present association with her clergy and laity, he would obtain lessons of wisdom, tending to qualify him for a more efficient discharge of his own duties.

On motion of the Rev. P. P. Irving, it was

Resolved, That when the Board adjourns, it will adjourn to attend Divine Service at half-past seven this evening, in the Church of St. Bartholomew, on occasion of the preaching of the sermon before the Board.

On motion of the Bishop of Massachusetts, it was

Resolved, That the Board meet to-morrow, at 5, P. M., in the Church of the Ascension, for the transaction of business.

On motion, the Board adjourned.

7½ O'CLOCK, P. M.

The Board attended Divine Service.

Evening Prayer was read by the Rev. S. D. Denison, Secretary and General Agent of the Foreign Committee.

The sermon was preached by the Rev. Thomas Atkinson, D. D., Bishop elect of the Diocese of North Carolina, the text being a part of the 5th verse of the 10th chapter of the Gospel according to St. Matthew, "Freely ye have received, freely give."

CHURCH OF THE ASCENSION,

Friday, October 7th, 5 o'clock, P. M.

The Board met.

Present—The Right Rev. the Bishops of Virginia, Vermont, Kentucky, New-Jersey, Tennessee, Missionary in the Northwest, Michigan, Louisiana, Western New-York, Maryland, Georgia, Delaware, Massachusetts, New-Hampshire, Missouri, Missionary to China, Missionary in the Southwest, Pennsylvania, Maine, Indiana, Mississippi,

Illinois; Provisional of New-York; Rev. Messrs. Allen, Anthon, Atkinson, Bedell, Clarke, Cooke, Coxe, Croes, Cutler, Denison, Halsey, Irving, Jones, Lee, McVickar, Mason, Mead, Morgan, Proal, Richmond, Robertson, Rodney, Smallwood, Turner, Tyng, Van Pelt, and Walker; and Messrs. Aertsen, Aspinwall, Bradish, Chambers, Cushman, Curtis, De Peyster, Gardiner, Huntington, Newton, and Winston.

The Bishop of Virginia, being the senior Bishop present, took the chair.

After prayer by the presiding officer, the minutes of the last meeting were read and approved.

The Missionary Bishop in the Northwest, as Chairman of the Committee appointed to confer with the delegation from the Society for the Propagation of the Gospel in Foreign Parts, reported progress, and asked leave to be continued.

The Rev. S. D. Denison, as Secretary and General Agent of the Foreign Committee, presented and read the report of the proceedings of that body, as required by the eighth article of the Constitution.

On motion of the Bishop of Illinois, it was

Resolved, That the Report of the Foreign Committee be referred to a Committee of five.

The Right Rev. the Bishops of Massachusetts and Maine, the Rev. Drs. Lee and Anthon, and R. H. Gardiner, Esq., were appointed the Committee.

On motion of the Bishop of New-Jersey, it was

Resolved, That when the Board adjourns, it will adjourn to attend the public Missionary Meeting, to be held in this Church this evening, at 7½ o'clock.

On motion of Mr. Gardiner, it was

Resolved, That the Board now adjourn, to meet in this place on Monday next, at 5 o'clock, P. M., for the transaction of business.

7½ O'CLOCK, P. M.

The Board attended the public Missionary Meeting.

The Bishop of Virginia, being the senior Bishop present, took the chair, and opened the meeting with prayer.

The 105th Hymn having been sung, the presiding officer stated

the object of the meeting, dwelling particularly on the interest imparted to the occasion by the presence of the delegation from England, and concluding with the announcement that, after their presentation, they would take part in the services of the evening.

The delegates having been severally conducted by the Provisional Bishop of New-York to the presiding officer, were by him introduced to the audience by their respective names and titles.

Addresses were delivered by all the delegates on the various objects of their visit to this country, and the missionary work in general.

The Right Rev. John Medley, D. D., Lord Bishop of Frederickton, was in like manner introduced, and addressed the meeting, expressing, in connection with his remarks on the spiritual unity of the Church, his deep affection, and that of all the colonial Bishops of his acquaintance, for the Church in the United States, and the joy with which they all hailed the day when the members of the Church of England and America were seen passing over the Atlantic to take counsel together, and unite with each other in their "works of faith and labours of love."

Several other clergymen, and Mr. Tong, a Chinese convert to the Christian faith, in course of preparation for Holy Orders, were to have addressed the meeting, but were prevented by the lateness of the hour. On motion, therefore, of the Provisional Bishop of New-York, the meeting was, after appropriate devotional services, adjourned to Monday next, at 7½ o'clock, in the same place.

CHURCH OF THE ASCENSION,

Monday, October 10th, 5 o'clock, P. M.

The Board met.

Present—The Right Rev. the Bishops of Virginia, Kentucky, New-Jersey, Missionary in the Northwest, Michigan, Western New-York, Massachusetts, Missionary to China, Missionary in the Southwest, Pennsylvania, Maine, Mississippi, Illinois; the Rev. Messrs. Bedell, Brinckle, Cooke, Jones, Lee, Mason, Morgan, Proal, Richmond, Southard, Tyng, and Van Pelt; and Messrs. Aspinwall, Bradish, Curtiss, and Gardiner.

The Bishop of Virginia, being the senior Bishop present, took the chair, and opened the meeting with prayer.

The minutes of the last two meetings were read and approved.

The Rev. Mr. Webb, on behalf of the Treasurer of the Domestic Committee, presented and read the Annual Report of that officer, duly audited; which, on motion of the Secretary, was referred to the same Committee, to whom was referred the Report of the Domestic Committee.

On motion of the Rev. Mr. Richmond, it was

Resolved, That if the House of Bishops see no objection, they be respectfully requested to communicate to this Board a paper, alleged to have been received from a Council of Episcopalians, held in Oregon City, Oregon Territory, and addressed to the presiding Bishop.

The Rev. Mr. Denison, on behalf of the Treasurer of the Foreign Committee, presented and read the Annual Report of that officer, duly audited; which, on motion of the Secretary, was referred to the same Committee to whom was referred the Report of the Domestic Committee.

The Bishop of Massachusetts, as Chairman of the Committee to whom was referred the Report of the Foreign Committee, presented and read the following Report:

The Committee to whom was referred the Report of the Foreign Committee, respectfully beg leave to report—

That they have observed, with gratification, the evidence which this Report furnishes, of the disposition, on the part of the Foreign Committee, to watch the openings of Divine Providence, and to embrace the opportunities offered them, from time to time, for the enlargement of their Missionary field. Your Committee take this occasion, however, to remind the members of our beloved Church, that, as the sphere of labour widens more and more, all estates of men are called to an increased spirit of holy love; of generous consecration of the means wherewith they have been blest, and of fervent supplication to the great Head of the Church, not only for the success of the labourers already employed, but for an increase in the number of those who are to proclaim, amidst the spiritual wildernesses of our world, the tidings of the "great salvation."

It is with sincere pleasure that we have received the announcement, contained in this Report, of the commencement of a Missionary paper for the special benefit of the young. If there be any one class to which, more than to any other, we may look with confident expectation for aid to the Missionary cause, it is to those thousands and tens of thousands of the children of this land, who are gathered within the walls of our Sunday Schools. A publication, therefore, adapted to their age and character, may well be

hailed with satisfaction ; not simply as a means of drawing forth, in richer measure, their weekly contributions, but as nourishing a spirit of love for the souls of men, which, beginning with their spring-time of life, will go with them through their maturer period, and will endure as a principle of action to the grave. A periodical of this sort has long been desired by many of the clergy throughout our country. Now that it is begun, we commend it to the interest of the Ministers of Christ, and of the Superintendents of our Sunday Schools ; and express, at the same time, our prayers for the blessing of the Spirit upon this simple, but powerful agency, for the advancement of the Redeemer's kingdom.

Your Committee desire to respond, in the fullest measure, to those expressions of affectionate and grateful remembrance with which the Foreign Committee have referred to the departure from this life of their late Secretary and General Agent, the Rev. James W. Cooke. All who have known the efficiency, the love for Christ, and the devotion to the work of Missions, of this faithful servant of God, well know that in his death our Board has experienced no common loss. Men so qualified for the various and important duties of the station which he filled, are rarely to be found ; and, when they are summoned away, we are under a sacred obligation, not only to lay the lesson of our own mortality to heart, but also to honour their memory, and to endeavour to profit by their example. In conformity with these views, we have appended to the present Report a resolution in reference to the above-mentioned mournful event, which we recommend for adoption as a suitable expression of our united feelings upon the occasion.

The continued prosperity of the Schools at Athens, under the charge of Dr. and Mrs. Hill, we have noticed with satisfaction, and find in it cause of devout gratitude to Almighty God. That these faithful and persevering labourers have accomplished, during their long residence in Greece, results of vast importance in the elevation of the people, has been testified by numerous and intelligent eye-witnesses of their work of love. We all remember their first beginnings amidst circumstances of depression and discouragement, by which spirits less resolute to "endure hardness, as good soldiers of Jesus Christ," would have been driven from the field. They are now reaping the fruits of their early self-denial, in the brilliant success with which, through God's blessing, they have been crowned ; and more especially in the evidence afforded them, that their labours have tended to a growing appreciation of God's holy word among the clergy of the Greek Church, as the one source of Divine truth and wisdom. We beg leave, however, to make use of the present occasion for suggesting, as a proper subject for the consideration of the Foreign Committee, whether the time may not be approaching, when that country, in its present improved condition, might sustain, without our aid, these interesting schools of instruction. We have no desire rashly to precipitate such a measure, and only throw out the above suggestion for the calm deliberation of the Committee. If such a plan can

with safety be adopted, it seems a duty to divert the resources hitherto expended upon this Mission into other important channels.

Your Committee recognize, with grateful ascriptions of praise to God, the continued tokens of His blessing upon our Missionary stations in Africa. We notice, not without the deepest emotion, the interesting fact recorded in the recent history of the labours of our brethren in that benighted land, that twenty-five persons have renewed their covenant with God, as their reconciled Father in Christ, in the Apostolic rite of confirmation; and that, as a further ground of thankfulness and encouragement, six persons are preparing themselves for the work of the blessed ministry in that region of the shadow of death. Are we not, in these signs of the presence of the Lord, called upon to look with faith towards the future? What may we not expect from the labours of the various heralds of the Gospel who are now prosecuting their work upon that coast, and from the increased numbers of such ambassadors of Christ which shall arise from year to year, in regard to the evangelization of the millions in the interior who are now sitting in darkness? Let us proceed in patience and in hope, anticipating continually a brighter day to dawn, and, meanwhile, following with our affection and our prayers that little band, who, under the guidance of their Bishop, are pointing the ignorant and the perishing to that Cross whereby alone they can be saved.

In the death of two of our honoured labourers in that field, Mrs. Scott and Mrs. Henning, your Committee would humbly recognise the monitory voice of God, proclaiming to us the duty of working while it is day, before the night cometh, when we can work no longer. In reference to the Rev. Mr. Henning, while we would express our heartfelt sympathy with him under the desolate bereavement which he has suffered, we will also take this opportunity of saying, that the employment of his services by the Foreign Committee, as a preacher through the country on the claims of the African Mission, appears to us to be highly judicious. Such an occupation of his time, while it will cheer his own spirit under his afflictive deprivation of sight will undoubtedly be conducive to the best interests of the cause. The able and interesting manner in which, in former years, he advocated an object so dear to his heart, gives a sufficient pledge of what we may expect from his future efforts.

In turning to that part of the Report of the Foreign Committee which relates to our Mission in China, we cannot refrain from expressing our sense of the encouragement which that field now offers to the labours of ministering servants of God. By the wonderfully increased facilities which now exist, for the acquisition of the difficult language of that country, one of the most formidable obstacles to speedy success has been taken out of the way; and when we call to mind the astonishing events which, during the last few months, have been transpiring in China, and which seem to give token that the gates which have hitherto shut out the entrance of the Gospel will be opened by themselves from within, how cheering is the prospect which

opens before the Christian's eye! Let us be allowed to commend these considerations to the minds of those who are meditating labour for Christ in some foreign field. Without controversy, the Chinese Mission now offers inducements which, at no previous period of its history, it has ever presented.

Your Committee beg to express their sense of the kindness, courtesy, and truly Christian spirit, manifested by his Grace, the Archbishop of Canterbury, in the conferences between himself and the Bishop of Ohio, concerning the questions which have arisen on the subject of Episcopal jurisdiction in China. We ask permission to cite, in this Report, the language of friendly advice, used by him in a letter to Bishop Melvaine, which is included among the documents referred to your Committee. He says: "It appears to me, I confess, that any confusion or disagreement may be best avoided, and that the order of the Church will be best preserved, if each Bishop retain his authority over his own clergy, and the natives converted by him. No collision need occur; each shepherd will know and tend his own; whilst, at the same time, nothing need prevent each Bishop from employing the good offices of the other, for the sake of convenience, by adopting the legitimate practice of issuing a Commission." To these sentiments of the venerable Primate, we conceive that nothing needs to be added by way of recommendation from ourselves.

In conclusion, we beg to recommend the two following resolutions for adoption by the Board:

1. *Resolved*, That in the spiritual wants of the heathen world, and in the evident indications of Providence, our people are called to fervent supplication to the Lord of the harvest that he would send forth more labourers into His harvest; and also to a more unreserved consecration of earthly substance to the work of evangelizing the nations.

2. *Resolved*, That in the afflictive bereavements by which, during the past year, we have been deprived of active labourers, and more especially in the death of the lamented Secretary and General Agent of the Foreign Committee, the Rev. James W. Cooke, we are called to recognise the chastening hand of God; to bless His holy name for the eminent services which, through His grace, these servants of the Redeemer were enabled, while they were with us, to render to the Missionary cause; and to seek for a sanctified use of the solemn event of their removal, in the more entire devotion of all that we have, and are, to the charge committed to us of blessing a world lying in sin, with a knowledge of that Saviour who is the only name under heaven given among men whereby we must be saved.

All which is respectfully submitted.

MANTON EASTBURN,
GEORGE BURGESS,
HENRY ANTHON,
HENRY W. LEE,
R. H. GARDINER.

The resolutions connected with the foregoing Report were adopted.

The Secretary of the Board presented the Annual Report of the Missionary Bishop to China, which, at the request of the Secretary, was read by the Rev. Mr. Denison.

The Rev. Mr. Webbe presented, and proceeded in the reading of the Annual Report of the Missionary Bishop in the Southwest, during which it was, on motion of the Bishop of Illinois,

Resolved, That when this Board adjourns, it will adjourn to attend the adjourned Missionary Meeting to be held in this Church this evening, and to meet again for business in St. John's Chapel, on Friday, the 14th inst., at 5, P. M.

On motion, the Board adjourned.

7½ O'CLOCK.

The Board attended the public Missionary meeting.

The Bishop of Virginia, being the senior Bishop present, took the chair, and opened the meeting with prayer.

Addresses were delivered by the Missionary Bishop to China, the Bishop of Massachusetts, the Rev. Drs. Stevens and Tyng, the Rev. Mr. Syle, of the China Mission, and Tong, a Chinese convert to Christianity, and candidate for Holy Orders.

The 107th Hymn having been sung, and a collection made, amounting to over one thousand dollars, the congregation was dismissed with the benediction by the presiding officer.

ST. JOHN'S CHAPEL,

October 14—5 o'clock, P. M.

The Board met.

Present—The Rt. Rev. the Bishops of Virginia, Ohio, New-Jersey, Missionary in the Northwest, Western New-York, Maryland, Delaware, Massachusetts, Missionary to China, Missionary in the Southwest, Maine, Indiana, Assistant of Connecticut, and Illinois; the Rev. Messrs. Allen, Anthon, Atkinson, Bedell, Clark, Coxe, Crocker, Croes, Denison, Halsey, Irving, Lee, Mead, Proal, Richmond, Robertson, Southard, Vail, and Van Pelt; and Messrs. Bradish, Chambers, De Peyster, Gardiner, Huntington, and Newton.

The Bishop of Virginia being the senior Bishop present, took the chair, and opened the meeting with prayer.

The calling of the roll having, on motion, been dispensed with, the minutes of the last two meetings were read and approved.

On motion of the Missionary Bishop in the Northwest, it was *Resolved*, That the Local Secretary of the Domestic Committee proceed with the reading of the Annual Report of the Missionary Bishop in the Southwest.

On motion of the Rev. Dr. Robertson, it was

Resolved, That the Reports of all the Missionary Bishops be referred to a Special Committee of five, with instructions to report what action in their judgment shall be taken thereon.

The Bishop of Ohio, the Assistant Bishop of Connecticut, the Rev. Messrs. Halsey and Atkinson, and Mr. E. A. Newton, were appointed the committee.

The Missionary Bishop in the Northwest, as chairman of the committee appointed to confer with the delegation from England, presented and read the following portion of the report of that Committee:—

The Committee who were appointed by the Board of Missions to confer with the delegation from the Venerable Society for the Propagation of the Gospel in Foreign Parts, have been engaged in very gratifying conference with the delegation on several topics of mutual interest, one of which was the subject of Missions to the Oriental Churches; and as the result of these deliberations upon that subject, they respectfully, and in full harmony with the delegation, present the following suggestions, which they would gladly see adopted, in a proper form, as the action of the Board of Missions:—

I. The United Church of England and Ireland, and the Protestant Episcopal Church of America, must always regard with affectionate interest the ancient Churches of the East, for so many centuries pressed down by a hostile religion.

II. The Protestant Episcopal Church in the United States having suspended its Missions to the East, is earnestly desirous that the attention of the Church of England should be directed more than ever to that part of Christendom, in the hope that the critical position of the Eastern Churches at this time may dispose their spiritual rulers, whom the Church of England can approach with peculiar weight, to undertake more readily their full restoration to primitive purity.

III. Should the Bishops of the United Church of England and Ireland deem it expedient to make any communication to the Patriarchs and Bishops of the East, setting forth the doctrine, discipline, and usages of the Sister Churches of England and America, and informing them of the extent and influence of those Churches; and should any offer be made to assist the

Oriental Churches in diffusing sound Christian knowledge among their people, the Board of Missions would rejoice to see the Bishops of the Protestant Episcopal Church in the United States co-operate in such a measure, and would hope for the happiest result, through the blessing of God, upon such a labour of love.

IV. Independently of any such communication, the Board of Missions deem it advisable to circulate widely, in the languages of the East, the Holy Scriptures, the Book of Common Prayer, selections from the writings of approved ancient authors, held in honour by Eastern Christians, together with explanatory and devotional works by members of the Sister Churches of the Anglican communion.

V. The American Church will ever earnestly pray Almighty God to guide and bless whatever efforts may be made to revive in the Eastern Churches the pure doctrine and wholesome discipline of primitive times.

VI. It is further suggested, that the Senior Bishop of this Church be respectfully requested to prepare a letter to the Archbishop of Canterbury, embodying the above sentiments.

The Committee proceed to other subjects which have occupied them, in conjunction with the delegation, and on each of which they have found the most gratifying unity of sentiment between their English brethren and themselves.

It was felt to be an obvious recommendation, resulting from the very occurrence of such a conference, that arrangements should, if possible, be made for a regular interchange of reports and publications on the subject of Missions, or for distribution in heathen countries, between the leading Church Societies of England and the Board of Missions. The delegation from the Society for the Propagation of the Gospel in Foreign Parts gave assurance on the part of that Society of its readiness to concur in such a measure.

On motion of the Bishop of Massachusetts, it was

Resolved, That when the Board adjourns, it will adjourn to meet on Wednesday next, the 19th instant, in the church of St. Bartholomew, at 6, P. M.

On motion of the Bishop of New-Jersey, it was

Resolved, That the Report of the Committee to confer with the delegation from England be the order of the day, at 6, P. M., on Wednesday next.

On motion of the Bishop of Western New-York, it was

Resolved, That the Chairman of that Committee be desired to explain to the delegation from England the cause of the delay in acting upon the propositions submitted after conference with them.

The Bishop of Illinois, as Chairman of the Committee to whom was referred the Annual Report of the Domestic Committee, presented the following report :

The Committee to whom was referred the Report of the Domestic Committee, with the Treasurer's Report, and a memorial from California, having had the same under consideration, beg leave to present the following statement and resolutions :

The Report of the Domestic Committee expresses the satisfaction of that body in the results of the year's labour, as "an amount of success sufficient to give encouragement to patient, self-devoted, and unwearying exertion, and with a promise of fruit amply sufficient to satisfy all reasonable expectation of return for labour and reward for toil;" in view of which they say, "the Board of Missions, our Right Rev. Fathers in God, and the zealous missionaries, may humbly and reverently acknowledge themselves to be blessed."

There is an indication of prosperity of palpable influence, that the Committee has this year met all its obligations, and that there remains a balance in the Treasury of more than two thousand dollars. The Committee, however, themselves qualify this estimate of prosperity, by declaring in the most pointed manner, "that it would ill become them to express anything but regret as to the smallness of the means, and the consequent inadequate number of men employed in this great work."

Most thankful would your Committee be if they were able to sustain this gratulatory tone, and reiterate with devout gratitude to God, the sense of prosperity, advance, and honour. But with the statements before them of the Report of the Domestic Committee, and the facts in its tabular statements, they have been coerced into a very different estimate; and, though they would fain escape from the responsibility if they dared, and the shame which in common with the Church at large they must bear, still are they constrained to say that the whole aspect of our Domestic Missionary operations appears to them depressed and foreboding.

Your Committee find that the amount contributed this year has not only been inadequate to the pressing want of the Church, but has actually essentially diminished in amount from the preceding years. That except for the accident of a balance from the last year derived from legacies, the Committee would have been considerably in debt. That there has been a steady diminution for the last four years in the number of contributing churches, and the amount from the respective dioceses. That the number of Missionaries has in like manner diminished; and comparing the gross amounts paid with the number of the recipients, the stipends must also have decreased. If this be the state of the case, we may well regard our whole awful duty and the prospects for any adequate discharge of it in the coming year with humiliation, anxiety and rebuke. Your Committee can only state facts as they find them, and with a saddened heart they proceed to do so.

The aggregate amount of actual contributions has diminished ; for this year it appears to have been only seventeen thousand three hundred and forty-four dollars and thirty-one cents (\$17,344 31). In 1850 it was \$30,657 ; in 1851, \$19,276 ; in 1852, \$21,757 ; in 1853, \$17,344.

It is evident that no explanation of this depression can be found in our present social state. Never were means more abundant, never wants greater ; never before was the field so well known in its vast extent, natural resources, relations to the older States and commercial cities, and its claims appealing to interest, equity, brotherhood, the deepest thoughtfulness of Christian pity, zeal and love, as is now the broad, luxuriant, swarming West. We have known periods not very far past, when business uniformly depressed, and property of all kinds depreciated, explained why less should be found in the treasury of the Lord. But the reverse of this has been the case, for far longer than the last year, and now is. Unexampled prosperity, all classes of productive labourers joying in success, and a lavish ease in expenditure around, startling even the most sensuous. The spirit of such an age is not favourable, indeed, to the estimate of Christian stewardship ; and it is not a solecism in the Church's history, that the seasons of great material advance are not the seasons when the Church is the most brilliant in holiness, or fruitful in duty. The association is probably more than accidental between widowhood, and self-denying, effective charity.

If the tendency in worldly prosperity to harden the heart and absorb in self-indulgence the increased gifts of God, be the cause of this depression in our receipts, then we might expect to find the effect uniform through the whole field of Christian benevolence. Your Committee, however, are not aware that it is so ; and under such circumstances, did they exist, the remedy for it must be found under God in the plain, urgent, reiterated efforts of the ministry and faithful laity to create a healthier sense of responsibility and action.

But there are some statistics which compel us to suspect something more inherent than the sensuous tendency of the age. In examining the tabular statement of the number of contributing churches, and the amounts contributed, we find an almost uniform depreciation in both over our whole land since 1850, and in most cases on a gradually descending scale. This applies to the dioceses of Maine, New-Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Western New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Kentucky, Ohio, Michigan, and Arkansas.

The number of contributing churches has sunk from 622 in 1850, to 506 in 1853, leaving a depreciation of 116 churches, when far more than that number of new churches must have been organized. Compared with the last year, there have been during this, *forty-five*, churches less from which contributions have been received, and the amount depreciated by nearly 4,500

dollars. Although we may set down several dioceses as having given more this year than the last, yet the aggregate of such increase is so trifling, that the increase from the whole number—eleven—is only 1,147 dollars, while the loss from the rest has been, as stated, \$4,500.

In the amount derived from legacies and incidental gifts, the same decrease prevails. The amount in 1851 was \$15,026 86; 1852, \$8,538 28; 1853, \$6,512 74.

The fact that the Committee is out of debt, must not be taken as proof of the thriving state of our Missions; for the rule of business adopted by the Domestic Committee adapts the appropriations for each year to the probable amount of the income; and the curtailed expense of the distribution would secure this result, as well as the sufficiency of income which it appears on its statement to imply.

The fact, however, is, that while the Committee have expended this year less than in either of the three preceding, had it not been for the surplus from legacies in 1852, they would have ended this year with a treasury not only emptied, but in debt. At the opening of the year, there appeared a credit balance from account of \$5,318 98, which appears reduced at its close to 2,199 dollars; 1,500 dollars of it, however, having been invested in the purchase of a bond and mortgage from the Foreign Committee. The actual deficit, therefore, seems to have been about 1,618 dollars.

The number of missionaries in the field was in 1849, 104; in 1850, 90; in 1851, 94; in 1852, 85; in 1853, 83. A relation of descending scale corresponding with the other comparisons which the Committee have instituted.

With the simple statement of these results of their examination of the papers in their hands, your Committee must content themselves. They feel that from some cause or other there has a blight fallen on the missionary spirit and work of the Church at home. It is not for them to attempt to discover whence this is. Each member of the Board will have his own impressions. Would that they could suggest a remedy. They must cast that on wiser heads and stronger hands. Certain it is that the Domestic Committee have done their part, as far as appears, prudently and diligently. They disburse thoughtfully and equitably what the Church intrusts to them. They ought not to promise and disappoint the hard-workers on the field, in the receipt of their scanty pittance. Thank God, that this year no such dishonesty in the Church has sent its pang to the care-worn heart of the isolated servant that trusted her promise, and went forth on her pledge. Much must assuredly be allowed for the low sense of Christian responsibility in the members of the Church, and the niggard, pampered spirit that controls its wealth. There may be defects in the system by which the Church seeks to collect and apply the means. If so, this is the body to prove the evil and apply the remedy.

On one point adverted to in the Report, your Committee are prepared to speak decidedly—that the effort should be made to give less of a “*rectoral*” and more of a missionary character to the application of the funds. This is to be attained by enlarging the circuits of the settled ministers receiving its stipends; and especially by encouraging a direct *Itineracy*. In this latter case, the salary of the missionary must be increased to an amount equivalent, or nearly so, to his full support, and to the additional charges which the provision of the means of moving about, and the expenses incident to that, would require. Your Committee believe that no effective missionary operations in the West can be conducted without this itineracy on large circuits, and, therefore, earnestly hope that the receipts of the Board may sufficiently increase to allow the Bishops of the large Western Dioceses such an increase of appropriation specially for this object, as to allow them, at their discretion, to employ such valuable ministrations.

The highly interesting subject of California, the sister so far off in distance, so near in our interest and sympathy, is, in all its bearings as a specific application, removed from our present deliberations. Her case, and that of Oregon in the main question of Episcopal headship, is receiving the patient and effective attention of the General Convention, and it can hardly be doubted that the result will be favourable to the appointment of a missionary Bishop for each. We may forbear, then, from passing an opinion on the propriety of the Board of Missions encouraging a temporary visitation there by the Bishop of another diocese, or of an appropriation to meet its expenses. Still, if Missionary Bishops for California and Oregon are to be consecrated, they must be supported; and it is obviously the duty of this Board to make adequate provision for their support. It will involve—but how justly due!—a large increase in next year’s expenditure, for which, in hearty spirit, provision must be made.

In connection with these remarks, your Committee beg leave to present the following resolutions.

Resolved, That the state of our Domestic Missionary action is such as to excite anxiety and pain, especially as from the comparative statements of the last four years, there appears to have been a gradual declension in the number of contributing churches, the amount of contributions, and consequently of the whole extent and efficiency of the missionary work at home.

Resolved, That in view of such facts, it is the duty of the Board of Missions at this time, to endeavour to ascertain the reasons for this melancholy deterioration, and, if possible, to devise some means of arresting the evil, and advancing the cause of Christ and His Church in a larger spirit and more effective mode.

Resolved, That this Board heartily approve of Missions of an itinerant character—seeking and sustaining the dispersed of the Church over the breadth of our new States, and thus enlarging the sphere of ministerial

influence so imperatively demanded by the existent scarcity of clergymen.

Resolved, That inasmuch as the subject of the appointment of Missionary Bishops for California and Oregon is already before the assembled council of the Church in General Convention, it is not necessary for this Board to urge, as they would most earnestly, the importance of that measure, and the inadequacy of any temporary visit of the Bishop of another diocese to meet the demand; but they are constrained to look with increased anxiety on the bounden claim such appointments will impose on the Board of a greatly enlarged expenditure.

HENRY J. WHITEHOUSE,
ALFRED LEE,
JNO. WILLIAMS,
JACOB L. CLARK.

The first resolution connected with the Report was adopted.

Pending the discussion upon the second resolution, it was

Resolved, on motion of the Bishop of New-Jersey, to reconsider the resolution to adjourn until Wednesday next; and on motion of the same, it was

Resolved, That when the Board adjourns it will adjourn to meet on Monday, in this chapel, at 7 o'clock, P. M., and that the order of the day, at that hour, be the second resolution of the Committee on the Report of the Domestic Committee.

On motion of the Bishop of Western New-York, it was

Resolved, That a Committee of *three* be appointed to obtain for publication copies of the remarks of the several speakers at the late meetings for the reception of the delegates from the Venerable Society for the Propagation of the Gospel in Foreign Parts.

The Provisional Bishop of New-York, the Bishop of Illinois, and the Rev. Mr. Bedell, were appointed the Committee.

The Rev. Mr. Webbe, on behalf of the two Committees to whom it had been referred to prepare the Triennial Report of the Board to the General Convention, presented and read the same, as follows:

TRIENNIAL REPORT OF THE BOARD OF MISSIONS.

The Board of Missions respectfully offers to the General Convention of the Protestant Episcopal Church, its Sixth Triennial Report.

The Board has held, since the last Triennial Report, two Annual Meetings, viz.: in New-York, in June, 1851; in Boston, in October, 1852; and

that their Annual Meeting is now being held, having commenced its Session the second evening after the meeting of the General Convention.

Full Reports of the proceedings of the two meetings, together with the Reports of the Domestic and Foreign Committees, have been published; and the MS. copies of the Eighteenth Annual Reports of the Committees are enclosed herewith. Copies are submitted of the following documents, viz. :—

The Fifth Triennial Report of the Board, including documents then submitted, October, 1850.

Sixteenth Annual Report of the Board, June, 1851.

Seventeenth Annual Report of the Board, October, 1852.

Eighteenth Annual Reports of the two Committees, October, 1853.

These documents will put the Convention in possession of full and particular information upon the subject of Missionary operations conducted under its sanction and authority, and render unnecessary in this Report any detailed account of the same.

The following summary is submitted :—

I.—FUNDS.

1.—Receipts.	Domestic.	Foreign.	Total.
Oct. 1, 1850, to June 15, 1851, 8½ mos.,	\$31,585 52	\$31,463 84	\$63,059 36
June 15, 1851, to Oct. 1, 1852, 15½ mos.,	30,395 50	48,314 86	78,713 36
Oct. 1, 1852, to Oct. 1, 1853, 12 mos.,	23,856 43	46,720 26	70,576 69
	<hr/>	<hr/>	<hr/>
	\$85,837 45	\$126,501 06	\$212,349 41
In the previous three years.....	84,869 39	116,259 58	201,128 97
2.—Payments.			
Oct. 1, 1850, to June 15, 1851.....	30,759 72	30,050 05	60,809 77
June, 15, 1851, to Oct. 1, 1852, 15½ mos.	27,983 56	49,100 72	77,084 28
Oct. 1, 1852, to Oct. 1, 1853.....	26,976 12	48,630 31	75,606 43
	<hr/>	<hr/>	<hr/>
	\$85,719 40	\$127,781 08	\$213,500 48
In the previous three years.....	89,649 53	117,138 07	206,787 60

II.—MISSIONS.

1.—Domestic.	Stations.	Missionaries.
June 15, 1851	94.....	91
Oct. 1, 1852	80.....	85
Oct. 1, 1853	87.....	82

2—Foreign.

Principal Stations.	Missionaries.	Assistants.	Medical Men.	Native Teachers.	Pupils.
Africa..	} 16	} 28	} 2	} 12.....	} 800
China..					
Greece					

On motion of the Bishop of New-Jersey, it was

Resolved, That the Report just read be approved and presented to the General Convention, as the Sixth Triennial Report of this Board.

Mr. Gardiner gave notice of his intention to offer, at a future meeting, the following resolution :

Resolved, That the next Annual Meeting of this Board be held at Christ Church, in the city of Hartford, Conn.

On motion, the Board adjourned.

ST. JOHN'S CHAPEL,

Monday, October 17—7 o'clock, P. M.

The Board met.

Present—The Rt. Rev. the Bishops of Kentucky, Ohio, Missionary in the North-west, Western New-York, Maryland, Georgia, Delaware, Massachusetts, Missionary in the Southwest, Maine, Mississippi, and Illinois ; Rev. Messrs. Allen, Bedell, Burroughs, Cooke, Cox, Crocker, Croes, Cutler, Denison, Halsey, Jones, Lee, Mead, Proal, Richmond, Robertson, Van Pelt, and Vinton ; and Messrs. Aspinwall, Chambers, Cushman, Gardiner, Morgan, and Newton.

The Missionary Bishop in the Northwest, at the request of the senior Bishop present, opened the meeting with prayer.

The Bishop of Ohio took the Chair.

The calling of the roll having, on motion, been dispensed with, the minutes of the last meeting were read and approved.

The order of the day being the second Resolution offered by the Committee to whom was referred the Annual Report of the Domestic Committee, was, on motion, taken up, and after discussion, adopted.

On motion of Dr. Vinton, it was

Resolved, That the resolution just adopted be referred to a Special Committee, with instructions to report their opinion as to the causes of the deterioration, and the best method of remedying them.

The Bishop of Kentucky, the Rev. Mr. Halsey, and Mr. Gardiner, were appointed the Committee.

On motion of the Rev. Mr. Bedell the following resolution was adopted :

That the Board of Missions have heard with regret the intention of the senior members of the Delegation from the Venerable "Soci-

ety for the Propagation of the Gospel in Foreign Parts" to embark for England on Wednesday next, and depute a Committee to express the sentiments of this Board on parting, and to accompany them to the ship.

On motion of the Rev. Mr. Coxe, it was

Resolved, That the Committee appointed to confer with the delegation be the committee for the purposes set forth in the preceding resolution, and that they have power to add to their number.

On motion of Mr. Gardiner, it was

Resolved, That when the Board adjourns, it will adjourn to meet at St. Bartholomew's Church on Wednesday evening next, at six o'clock.

On motion, adjourned.

ST. BARTHOLOMEW'S CHURCH,
Wednesday, October 19—6 o'clock, P. M.

The Board met.

Present—The Rt. Rev. the Bishops of Kentucky, Ohio, New-Jersey, Tennessee, Missionary in the Southwest, Western New-York, Maryland, Georgia, Delaware, Massachusetts, Missionary to China, Missionary in the Southwest, Pennsylvania, Maine, Mississippi, Assistant of Connecticut, Illinois, Provisional of New-York, and North Carolina; the Rev. Messrs. Anthon, Bedell, Cooke, Coxe, Crocker, Croes, Denison, Halsey, Hankel, Irving, Jones, Lee, Mead, Proal, Richmond, Robertson, Southard, Tyng, Vail, Van Pelt, Vinton, and Wyatt; Messrs. Aspinwall, Bradish, Chambers, De Peyster, Gardiner, Huntington, Morgan, and Newton.

The Bishop of Kentucky, being the senior Bishop present, took the chair, and opened the meeting with prayer.

The calling of the roll having, on motion, been dispensed with, the minutes of the last meeting were read and approved.

The Rev. Mr. Hawkins, Secretary of the Venerable "Society for the Propagation of the Gospel in Foreign Parts," requested to be informed whether, as the senior members of the Delegation from England had embarked for Europe, his colleague, the Rev. Mr. Caswall, and himself, were considered by the Board as still sustaining an official relation to it; which was immediately answered by the presiding officer, on behalf of the Board, in the affirmative.

The order of the day having, on motion, been postponed, Mr. Bradish, as chairman of the Committee appointed by the Board at its

Annual Meeting in 1851, "to form a code of By-Laws for the direction and government of the Society, the Board of Missions, and the Committees," presented and read the following report:

The Special Committee, appointed by the Board of Missions at its last meeting, "to form a code of By-Laws for the direction and government of the Society, the Board of Missions, and the Committees," do now, in conformity to the direction of the Board, respectfully submit the following report:

The Committee, without discussing the question how far, if at all, the original Constitution and By-Laws of the Society became merged in its act of incorporation, except so far as the same, in the exercise of the corporate power to make by-laws, have been re-enacted as such by the Society under its present legal form of existence, do, nevertheless, deem it prudent and proper for the Society, by its Board of Missions, to re-enact, as by-laws, the provisions of the original Constitution; and have, in consideration of its being the original organic law of the Society, deemed it proper to subject its revision, amendment, or enlargement, to a different rule from that which is made applicable to the other By-Laws herewith submitted.

In other respects, it has been the aim of the Committee, in the discharge of the duty imposed upon them by the Board, to preserve, as far as possible, the substance and even the form of the present By-Laws of the Society. As these, however, including the resolutions of a permanent character, which the Committee have considered to be in the nature of By-Laws, have been adopted at different times, their provisions have become mixed, and those relating to the same subject separated from each other. In order, therefore, to bring together whatever appertains to the same subject, it seemed to the Committee necessary that the existing By-Laws should be digested, and their matter distributed according to its appropriate subjects. This the Committee have endeavoured to accomplish, and have attempted little beyond it. In a few instances, where the omissions or defect seemed palpable, or modifications appeared desirable, the Committee have ventured to supply the former, and to propose the latter.

The Committee, therefore, on the whole matter referred to them, now present, as the result of their labours, the draft of a code of By-Laws, which accompanies and forms part of this Report, and respectfully submit the same, with the Report, to the consideration of the Board of Missions.

L. BRADISH,	} Committee.
G. M. WHARTON,	
S. H. HUNTINGTON,	

NEW-YORK, September 10, 1852.

By-Laws of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, formed and adopted by the Board of Missions, the nineteenth day of October, A. D., 1853, by virtue of, and in conformity to, the authority for that purpose, vested in the Board by the Society in General Convention, A. D. 1850.

ARTICLE I.—The several articles and provisions of the Constitution of this Society, as established in 1820, and subsequently amended, are hereby adopted as By-Laws of this Society.

ARTICLE II.—The Board of Missions, at each of its Annual Meetings, shall appoint a Secretary, who shall continue in office until another is appointed in his place, and whose travelling expenses shall be paid.

ARTICLE III.—The Treasurers of the Committees for Domestic and Foreign Missions respectively, shall keep an account with each Missionary of their respective departments. They shall deposit, in some bank in the city of New-York, all moneys received by them respectively for Missionary purposes, so often as the same shall amount to one hundred dollars; and the amount thereof in such Bank shall be kept in the name of the Committee for Domestic or Foreign Missions, as the case may be. The said moneys so deposited shall be drawn out of such Bank for Missionary purposes only, and on the check of the Treasurer, countersigned by either the General or Local Secretary of each of the Missionary Committees respectively. The Treasurers shall pay no money except by order of their respective Committees. They shall present their accounts duly audited by their respective Committees, on the first day of the session of each Annual Meeting of the Board of Missions, which accounts shall thereupon be referred to a Special Committee for the purpose of such examination, inquiries, and explanation, as may be deemed necessary and useful.

ARTICLE IV.—Vacancies occurring in either of the Missionary Committees, during the recess of the Board of Missions, shall not be filled at the same meeting of the Committee at which they are announced; but information of all vacancies to be supplied shall be immediately given to each member of the Committee, and shall be inserted in the notices for the meeting at which such vacancies are to be supplied.

ARTICLE V.—Five members shall constitute a quorum of each of the two Missionary Committees respectively.

ARTICLE VI.—Together with each Annual Report required by the Sixth Article of the original Constitution, now adopted as a By-Law of this Society, there shall be printed the Constitution, Act of Incorporation, and By-Laws of the Society, with a list of the members and officers of the Board of Missions, and of the two Executive Missionary Committees. Of this Report thus printed, one hundred copies shall be retained by the Secretary of the Board of Missions for the use of the Board at its next meeting.

ARTICLE VII.—There shall be an annual and triennial sermon before the Board of Missions, the preacher to be appointed by the two Missionary Committees alternately. The sermon shall be preached on the evening of the first day of the session of the Board; and that Committee, whose right it is to appoint the preacher, shall make the necessary arrangements for that purpose. The sermon, with the consent of the preacher, shall be printed at the expense of the Board, without any special order for that purpose.

ARTICLE VIII.—At the Annual Meetings of the Board of Missions, on the first day of the Session, the Holy Communion shall be administered by or under the direction of the presiding Bishop, or, in his absence, of the senior Bishop present; and, if there be no Bishop present, then of the senior Presbyter present, being a member of the Board of Missions; and shall be preceded by Morning Prayer, at which the officiating ministers shall be appointed by the said presiding or senior Bishop, or senior Presbyter presiding. The collection at the offertory at such communion shall be divided equally between the Committees for Domestic and Foreign Missions, unless any particular offering be specially designated, as appropriated by the offerer to either department, or to some particular Mission in either, in which case the appropriation shall be made accordingly.

ARTICLE IX.—On the second evening of the Session at the meetings of the Board of Missions, a public Missionary meeting shall be held under the direction of the presiding or senior Bishop present, or if no Bishop be present, then of the senior Presbyter present, assisted by the Secretary of the Board, and the Secretaries of the two Missionary Committees.

ARTICLE X.—On all public occasions of the meetings of the Board of Missions, collections shall be made in aid of its funds.

ARTICLE XI.—Special meetings of the Board of Missions may be called on the joint request of the two Executive Committees, or on the order of the presiding Bishop, or any two Bishops, reasonable notice thereof being given through the post-office, and the specific object of such meeting inserted in the notice.

ARTICLE XII.—If, from the existence of war, disease, or any other cause, the place of meeting of the Board of Missions, appointed at its last meeting, shall be rendered a dangerous or improper place of meeting, the presiding Bishop shall have power to change it, and to appoint such other place for the purpose as he may, under the circumstances, deem most suitable and proper.

ARTICLE XIII.—The rules of order, customary in similar bodies, are adopted, and shall be observed in this Society, its Board of Missions, and Committees.

ARTICLE XIV.—All other than the foregoing By-Laws, heretofore in force are hereby rescinded, and the foregoing are adopted and declared to be the By-Laws of this Society; but with the exception of the first, they may be

rescinded, amended, or enlarged, at any stated meeting of the Board of Missions, by an affirmative vote of a majority of the members present; the motion for that purpose, together with the name of the mover, being duly entered on the Journal of the Board, and one day's previous notice given of the proposed alteration. The first By-Law shall not be rescinded, amended, or enlarged, except at a Triennial Meeting of the Board of Missions, on the report of a Special Committee recommending the same, and an affirmative vote of a majority of the members present adopting the report and recommendation of such Committee.

On motion of the Missionary Bishop in the Northwest, the Report was accepted, and the By-Laws adopted as the By-Laws of the Society, Board, and Committees.

The Missionary Bishop in the Northwest, as Chairman of the Committee appointed to express to the delegation from England the sentiments of this Board, at parting, and to accompany them to the ship, presented the following Report—

The Committee appointed to express to the senior members of the delegation from the Venerable "Society for the Propagation of the Gospel in Foreign Parts" the regret of this Board at their early departure, and the high sentiments of esteem which they cherish for them, beg leave to report,—

That, in compliance with the resolution under which we acted, we, with many others, accompanied the Rt. Rev. the Bishop, and the venerable the Arch-Deacon, to the ship in which they were to sail for England, and while we expressed our sorrow at this early separation, the gratification we had received from our mutual intercourse, and the important and cheering information they had imparted on the sacred subject of missions, we heard from them words which warmed our hearts; for they assured us of their perpetual remembrance and love, with their fervent prayers, and their deep and abiding interest in the welfare of the American Church.

We cannot conclude this brief Report without stating, that before the senior members of the delegation "took ship,"* they attended public worship, where both Houses of the General Convention earnestly commended them to that Eternal Being who alone spreadeth out the heavens and ruleth the raging of the sea.

JACKSON KEMPER,
Chairman.

* Acts xxi. 6.

The order of the day being the Report of the Committee appointed to confer with the delegation from England, was, on motion, taken up.

The Bishop of Maine, at the request of the Chairman of the Committee, presented and read the following as their Report :

The Committee who were appointed by the Board of Missions to confer with the delegation from the Venerable Society for the Propagation of the Gospel in Foreign Parts, have been engaged in very gratifying conference with the delegation on several topics of mutual interest, one of which was the subject of Missions to the Oriental Churches ; and as the result of these deliberations upon that subject, they respectfully, and in full harmony with the delegation, present the following suggestions, which they would gladly see adopted, in a proper form, as the action of the Board of Missions :—

I. The United Church of England and Ireland, and the Protestant Episcopal Church of America, must always regard with affectionate interest the ancient Churches of the East, for so many centuries pressed down by a hostile religion.

II. The Protestant Episcopal Church in the United States having suspended its Missions to the East, is earnestly desirous that the attention of the Church of England should be directed more than ever to that part of Christendom, in the hope that the critical position of the Eastern Churches at this time, may dispose their spiritual rulers, whom the Church of England can approach with peculiar weight, to undertake more readily their full restoration to primitive purity.

III. Should the Bishops of the United Church of England and Ireland deem it expedient to make any communication to the Patriarchs and Bishops of the East, setting forth the doctrine, discipline, and usages of the Sister Churches of England and America, and informing them of the extent and influence of those Churches ; and should any offer be made to assist the Oriental Churches in diffusing sound Christian knowledge among their people, the Board of Missions would rejoice to see the Bishops of the Protestant Episcopal Church in the United States co-operate in such a measure, and would hope for the happiest result, through the blessing of God, upon such a labour of love.

IV. Independently of any such communication, the Board of Missions deem it advisable to circulate widely, in the languages of the East, the Holy Scriptures, the Book of Common Prayer, selections from the writings of approved ancient authors, held in honour by Eastern Christians, together with explanatory and devotional works by members of the Sister Churches of the Anglican communion.

V. The American Church will ever earnestly pray Almighty God to guide and bless whatever efforts may be made to revive in the Eastern Churches the pure doctrine and wholesome discipline of primitive times.

VI. It is further suggested, that the Senior Bishop of this Church be respectfully requested to prepare a letter to the Archbishop of Canterbury, embodying the above sentiments.

The Committee proceed to other subjects which have occupied them, in conjunction with the delegation, and on each of which they have found the most gratifying unity of sentiment between their English brethren and themselves.

It was felt to be an obvious recommendation, resulting from the very occurrence of such a conference, that arrangements should, if possible, be made for a regular interchange of reports and publications on the subject of Missions, or for distribution in heathen countries, between the leading Church Societies of England and the Board of Missions. The delegation from the Society for the Propagation of the Gospel in Foreign Parts gave assurance on the part of that Society of its readiness to concur in such a measure.

The Committee subsequently considered the case of Missionaries removing from the jurisdiction of either Church to that of the other; and it was agreed,—

That although it is the general custom in such cases to require letters commendatory from the Bishop in whose diocese the Missionary has served, it is desirable to have the further security of a positive rule or distinct understanding among the Bishops of the two Churches.

The Committee of the Board concurring cordially in a suggestion made by their English brethren, would further recommend, that the Board of Missions of our Church, before establishing new Missions in foreign countries, altogether independent of either nation, or sending out a Missionary Bishop into such a country, enter into communication with the Missionary bodies of the Church of England, being assured that a similar course will be taken by these bodies.

It was also agreed that, with the view of awakening a more general as well as a more cordial and practical interest in the subject of Missionary efforts, and of invoking the Divine blessing upon them, it is desirable to have forms of prayer drawn up under Episcopal sanction, to be used in families and schools, and in any other way consistent with law and usage; and that, if it should be possible to secure uniformity in such forms, the result would be still more happy.

To the occasional prayers of our own public service, it has been repeatedly proposed to add a petition for the increase of faithful labourers in the vineyard of the Lord, and for a special blessing on Missionary labour. The Committee would express their cordial concurrence in this desire.

The necessity of a form of prayer adapted to the condition of congregations in our own land, and in foreign countries, not yet regularly organized,

nor sufficiently acquainted with our Liturgy to be prepared to use it with intelligence and with full profit, has been increasingly felt by those who have been engaged or deeply interested in Missions. The Committee are happy to know that there is a prospect of the origination of such a form or forms under canonical legislation.

It has, moreover, been found, especially in the extensive Missions of the English Church, that questions of the utmost importance and difficulty were constantly arising out of the peculiar condition of the heathen, and of converts from among the heathen. A manual for the guidance of Missionaries, in respect to their various duties under such circumstances, might relieve them from much anxiety, and perhaps prevent serious evils, the result of inexperience and of the want of information. It is respectfully suggested that, under the counsel of the English and American Bishops in foreign lands, such a work might be happily perfected.

Among the subjects to which the Committee devoted their attention, was that of Protestant Episcopalians emigrating from Great Britain and Ireland to the United States. Many of them arrive without friends, without a plan of life, and without any satisfactory recommendation.

The Committee agreed to recommend—

1. That lists of emigrants, members of the Church, should from time to time be transmitted to the United States by the Society for the Propagation of the Gospel, describing, on the authority of the parochial clergy, their age, character, and qualifications.

2. That agents should be established at New-York in the first instance, and afterwards, if found expedient, in other seaport towns in the United States, who should be prepared to give such emigrants advice immediately on their arrival, and endeavour to provide them with situations, and to place them in connection with parishes and clergymen of the Episcopal Church.

The Committee have endeavoured to derive from their consultations with the Delegation, such a knowledge of the organization and working of the Venerable Society, and of kindred institutions of the Church of England, as might, on comparison with those of the Board of Missions, afford instructive suggestions with respect to the prosecution of the blessed work with which that Board is entrusted. They present the following comparative view as the result of this portion of their conferences :

The missions of the Church of England are conducted through societies of its members, either incorporated by royal charter, or associated by their own voluntary action. Of these, the oldest is the Society for the Propagation of the Gospel in Foreign Parts. It was established with reference to such "foreign parts" as were dependencies, or connected with dependencies of the British empire, with its colonies, factories, or plantations and the extension of that empire has enlarged this sphere till it introduces the operations of the Society into almost every considerable portion of

the globe, and brings its agents into conflict with all the principal forms of heathenism. At the same time, as it was intended from the beginning, "for the receiving, managing, and disposing of such funds as might be contributed for the religious instruction of her Majesty's subjects beyond the seas;" and, as British emigrants must necessarily go beyond the seas, it was also essentially as much a domestic missionary society as one which, established on the Atlantic coast, sends labourers to California and Oregon. The Society for Promoting Christian Knowledge, which is of a little earlier date, besides its great and most useful work at home, lends every collateral aid abroad to the Missionary Societies of the Church, through its supplies of Bibles, Prayer-books, and other books and tracts, in various languages, and through other important means of co-operation. The Church Missionary Society, which is of more recent origin, labours for the heathen alone, and is not at all confined to the dependencies of Great Britain. Not the slightest difficulty is found in the harmonious action of these great institutions, whether in the same or in different fields of labour.

The Missions of the Protestant Episcopal Church of the United States are undertaken by itself, with all the authority of its collective sanction and action. It has constituted or declared itself a missionary society, whose efforts may be directed towards any region, at home or abroad, as the Providence of God may open the way and show the need. The purposes, both of the Society for the Propagation of the Gospel, and the Church Missionary Society, are embraced within this one organization. Those of the Society for the Promotion of Christian Knowledge are partially, and but partially met, through several associations, of which neither has the same direct sanction from the legislation of the Church. It may be questioned, perhaps, whether something more could not be effected for the circulation of prayer-books, and of some useful works with regard to which no division of opinion could exist in the Church, through the establishment of a co-ordinate agency of equal authority with those which provide for the support of Domestic and Foreign Missions.

The Society for the Propagation of the Gospel is a body incorporated under a royal charter; and the original members were authorized to elect others. It was designed to be the agent for managing and distributing funds contributed from the Church in general; and thus the members were to meet monthly to transact its business. Such persons as were believed to be warmly interested in its design, and suited for its work, were from time to time admitted on nomination. Under the charter, the two Archbishops, the Bishops of London and Ely, the Lord Almoner, the Dean of Westminster and St. Paul's, the Archdeacon of London, and the two Regius and two Margaret Professors of Divinity at Oxford and Cambridge were to be *ex officio* members. Its officers were to be annually elected. As the number of members increased, it became necessary to transact most of its

business through a Standing Committee, of which the President, Vice-Presidents, Treasurers, and Secretary should be *ex officio* members, the others, not exceeding twenty in number, being elected from the Society. Four of these retire from office at each annual meeting; the four, whose attendance at the monthly meetings has been the least frequent. At present, the members of the Society are about six hundred. The President, though elective, has, in fact, always been the Archbishop of Canterbury; and besides the other Archbishops and Bishops of England and Ireland, and the Colonial Bishops, there are now thirty-one Vice-Presidents, both lay and clerical. The Society for the Promotion of Christian Knowledge, and the Church Missionary Society have no charter. In each a certain subscription of money constitutes a title to membership, and the members are very numerous. The Church Missionary Society also admits many members on the ground of services rendered to the work of Foreign Missions.

The Board of Missions of the Protestant Episcopal Church is legally identical with the General Missionary Society of the Church, as it existed before the year 1835; and in that Society, a certain payment secured life-membership. Hence, a diminishing number of those who were life-members of that Society are such in the Board of Missions. The Bishops of the Church are *ex officio* members. To these two classes are added thirty persons, who are elected for three years by the General Convention. The Board meets annually, and then elects two Committees, styled the Committees for Domestic and for Foreign Missions, who have charge of its concerns during the intervening period. Each of these Committees consists of four clergymen and four laymen, besides the Secretaries and Treasurers. It is unnecessary to refer to the comparative advantages of large and small Committees. Possibly, considering the many hindrances to constant attendance and attention, and the large responsibility, we might deem some small addition to the number of each of our Committees desirable, now or hereafter. The provision that several seats in the Board itself should be vacated at each annual or triennial meeting, and that these should be the seats of such members as had been least constant in their attendance, might be copied from the Society for the Propagation of the Gospel, with advantage.

The principle that the Church must be a missionary society lies, unquestionably, in the original charge of our Saviour to his Apostles. But it does not necessarily follow that there should be no other organization for missionary purposes, except one which is identical with the Church itself; and it is not to be disguised, that eminence of ecclesiastical position is by no means an uniform security for eminence in missionary zeal; nor can it even be maintained that the best members of the Church are always the most efficient in its missionary arrangements. We would not disturb the basis

of our present system, so true in theory, and so valuable as a strong expression of the universal duty of Christians towards the work of Missions; but there is much room for the introduction of a larger mixture of voluntary agents, or of agents selected for their peculiar fitness. Such would infuse a warmer life into many of our operations.

In 1851, the Society for the Propagation of the Gospel received, besides the Jubilee Fund, upwards of £90,000, approaching to half a million of dollars. Of this sum, £4,654 were from legacies. About £6,500 proceeded from the permanent funds of which the Society is the trustee. The collections in churches, made by authority of a Queen's Letter, amounted to £29,342. There were other collections, to the amount of £3,377; donations to the amount of £15,020; and £33,183 were received from subscriptions, large and small, the greater part from the smaller subscriptions. The donations for special purposes, apart from the Jubilee Fund, were about one-third of the entire donations. It thus appears, that of the whole sum forming the annual resources of the Society, more than one-third was received from annual subscriptions; more than one-third from collections in Churches; one-sixth from donations; about one-thirteenth from the income of permanent funds; and about one-nineteenth from legacies. The three main sources of its revenue are, therefore, subscriptions, collections in Churches, and voluntary donations; and each of the two former much exceeds the last. Sums of proportionate magnitude are derived from similar sources, by the two other Societies.

For obtaining so large an amount from subscriptions, the Society for the Propagation of the Gospel depends much on an extensive system of parish and district organizations. Where the parish is small, it is conveniently united with another, or with several, as one district. Each association simply appoints its President, Secretary, Treasurer, Collectors; and often the collectors are ladies. Many persons subscribe a penny a week. A widespread interest is kept up by the little publications of the Society, which contain details of missionary labours, and are freely scattered to every corner of the land, finding their way to the humblest cottages. The Society also employs about fifteen parochial clergymen as local agents in making arrangements for public meetings, and for the organization of district and parish associations. In almost every large town, a public meeting is annually held in some room, other than the church, where popular speeches are made, both by clergymen and laymen. The local agents receive a small stipend, besides their expenses. Such agents are employed by the Church Missionary Society to a much larger extent, receiving considerable salaries, and devoting nearly their whole time to their office. No agent of the Society for the Propagation of the Gospel attempts any thing in a parish against the wishes of the incumbent. The collections in churches

are generally preceded by sermons; and, for reasons of convenience to preachers, do not everywhere take place on the same day.

In the past year, the Board of Missions has received about \$65,000, of which \$42,000 were contributed for Foreign Missions. Formerly each Committee employed, to a considerable extent, the labours of its Secretary, or of one or more clergymen, in visiting the more influential parishes, preaching on behalf of Missions, and making collections; but the tendency has been more and more towards the delegation of the entire matter to the parochial clergy; and the only agents who now act in this character, are some of the foreign missionaries on their visits to America. The contributions are almost always acknowledged as from the several parishes, without further designation; and it is believed that they are, with few exceptions, the result of weekly, monthly, quarterly, or annual collections in the churches, or of the donations of a limited number of individuals in each parish. In some of the largest and wealthiest parishes in the land nothing is contributed. The Domestic Committee are accustomed to ask a general collection in all churches at the Advent season; and the Foreign Committee ask a similar collection at the season of the Epiphany; and these requests have met with a response from many parishes in which, had no such time been fixed, the matter might have been neglected. But unquestionably the contributions of the Church to the Board are much less in amount than they might be under a more various and more vigorous system of collection; and there are several instrumentalities which might, with very great advantage, be borrowed from the practice of the Society for the Propagation of the Gospel, especially as the Board of Missions having the full sanction of the collective Church in the most direct form, need not be controlled in making its applications, by the peculiar opinions or negligence of each individual rector. Pastoral letters from the several Bishops, enforcing the applications for missionary contributions in their dioceses, have been frequent, and must exceedingly aid in securing a general co-operation of the clergy. The employment of several agents in different dioceses, who may have devoted a special attention to the subject, and whose hearts are warmed with missionary zeal, and the limited remuneration of such agents, might, without laying a burden on the treasury, very much augment its resources. Meetings, at which laymen as well as clergymen might be heard, and the aid of popular eloquence and social sympathy might be called in, would be, perhaps, less necessary in our circumstances; but the question of the expediency of introducing or promoting them merits very serious attention. We have too much neglected the force of that feeling which is kindled up by "words that burn," when they are uttered by earnest Christian men, endued with the gift of moving the hearts of great assemblies. It may be an excitement, it is true, but it may be an excitement of all which is best in the human soul, under the operation of the grace of God. The practice of estab-

lishing associations in parishes, of which each member shall promise an annual payment, was originally very common amongst us, but has been generally superseded by a system of public collections; and the result has not been an increase of contributions from those parishes in which the former system had been efficiently pursued. But it cannot be doubted by any, that we need a class of publications, smaller, cheaper, more various in their contents, and more interesting in their details, than the very plan of the Spirit of Missions, valuable as that publication has been, would ever permit it to become; and probably it would be best that such publications should be furnished without cost, except where individuals should purchase a large quantity for charitable circulation. The experience of the Society for the Propagation of the Gospel may therefore instruct us that local agents, public meetings, parish associations, specific subscriptions, and small publications, scattering missionary intelligence and interest on every wind, form a system of operations which can accomplish much more than we are accomplishing now.

The funds of the Society for the Propagation of the Gospel are at present appropriated, so far as it is possible, to the support of ordained Missionaries, but in times past it has also assisted catechists and schoolmasters, students in divinity, and the colonial seminaries and colleges. Donations for the endowment of colonial bishoprics and the erection of churches and cathedrals abroad have been received, in special trust, and the Society has long held in trusteeship certain legacies, the income of which it disburses for the maintenance of Vaudois pastors in Piedmont, and for the assistance of a Protestant College in Hungary.

The funds of the Board of Missions are exclusively assigned to the support of ordained Missionaries, in our own country; while abroad, catechists and missionary schools are also sustained. In the circumstances in which we are placed, there seems no call for a change in this custom of appropriation; under other circumstances, with an overflowing treasury and a louder demand for churches and schools than for ministers, a change may be effected.

In obtaining missionaries, the Society for the Propagation of the Gospel has sometimes, though not often, been obliged to have recourse to other measures than private inquiry. It has employed circulars and advertisements. St. Augustine's College at Canterbury is destined, it is believed, to raise up many labourers for the missionary work; but it is still in its infancy. The Church Missionary Society maintains a college at Islington. Both these great Societies have drawn labourers from the Missionary Seminaries of the Swiss and German Protestants, who have received orders in England. The growth of missionary zeal in the Church of England has furnished of late a more sufficient supply without going abroad. From the colonial colleges a constant stream flows into the colonial ministry.

The Board of Missions has adopted no other means for obtaining missionaries besides those of private inquiry, but the want of labourers is heavily felt in all its operations. These operations are not sufficiently enlarged to demand the establishment of special arrangements for the preparation of foreign missionaries. The institution at Nashotah has been a fruitful nursery of missionaries for the West. It may deserve consideration whether some system of correspondence might be instituted, through which the delay in obtaining a supply for missionary stations which become vacant might be much diminished, and also, whether young Englishmen of ability and piety, but unable to obtain in their own country the full advantages of a university education, or to look forward to permanent employment in the ministry of their own Church, might not sometimes become useful missionaries of the American Church, abroad or at home.

The support of labourers employed by the Society for the Propagation of the Gospel among the heathen, has, of course, been drawn principally from the treasury of the Society, and has been intended to be liberal. In India, a salary of £200 has been the average. The converts from heathenism have entered with warm hearts and with self-denial, into the support of their pastors. In the North-American colonies, it has been expected that a salary of at least £100 would be raised, including what might be obtained from the people. The experience of the Society has been, that the contributions from missionary stations in the colonies, for the support of the ministry among themselves, have been, till within a few years, very slowly augmented. In a few instances, missionaries have been partially sustained in the same congregations for an entire century. It is now the earnest aim of the Society to make each parish or congregation self-supporting, at the earliest possible period; and one of its rules is, that, at the end of five years, the grant to each missionary shall always be submitted to revision. All the colonial bishoprics are adequately endowed, from independent sources.

The foreign missionaries of the Board of Missions receive, also, of course, their whole support from its treasury. Towards its domestic missionaries, it has practised a rigid economy, granting only the smallest sum which, together with what might be collected from the people, would suffice for simple maintenance. The grant from the Board itself has varied from \$100 to \$500, and is now regulated by the Bishop, who, in each instance, proposes the station and nominates the missionary. The salaries of the missionary Bishops at home have varied from \$1,500 to \$2,000, besides their travelling expenses. Partial endowment of the African Episcopate has been effected, by the liberality of the corporation of Trinity Church, New-York. The remuneration of missionaries in California and Oregon must be fixed at a much higher standard than that which has prevailed in the older States and Territories. It is certain that, from the beginning, the example of the Society

for the Propagation of the Gospel, in the more liberal and honourable support of its missionaries, has been worthy of our study and imitation.

Of late years, and much in connection with the field occupied by the Society for the Propagation of the Gospel, the Colonial Episcopate of the English Church has been increased from five to more than twenty-five. It is the result of clear and uniform experience, that the establishment of a Bishop in any colonial region has been followed by a rapid increase in the number of the clergy and the congregations. This has been, not only in new, but in old settlements; as in the Dioceses of Fredericton, Newfoundland, and Toronto. The increase of labouring clergymen, within a very few years, often has been three-fold, five-fold, or eight-fold. It is an experience too constant to be mistaken; and it includes many other evidences of progressive prosperity. The establishment of Church Societies, the name usually given to Diocesan associations, has been generally a simultaneous means of promoting the same progress, and, almost invariably, colleges and seminaries have followed.

The experience of the Board of Missions is similar, though less signally decisive. Undoubtedly, the number of the clergy has been generally increased through the appointment of new Bishops. But, perhaps, the benefits of such a completion of the diocesan organization have been even more manifest in the far better discipline which has been practicable; in the personal labours and influence of those who have been called to the episcopal office; and in the compactness and energy which have been given to the ecclesiastical and missionary system in every part.

These are the principal topics to which the conferences between the Committee of this Board and the Delegation of the Society have given their serious consideration, and to which they would draw the serious consideration of this body. In conclusion, they have to say, that while we should carefully and even jealously observe the just and delicate limits of even such intercourse between the representatives of two extensive missionary organizations, in the bosom of two churches, which, though one in origin, doctrine, ministry, and worship, are yet independent in their mutual relations, and entirely distinct in their position towards the civil institutions of their respective countries; it is to be warmly hoped that the present cordial intercourse between that truly Venerable Society and this Board will be cordially perpetuated; and that the Church of England and our own Church, through their respective missionary organizations, and by all other means, may provoke one another to love and to good works, and unite, with godly concord, to spread abroad the name and praise of our one glorious Redeemer.

JACKSON KEMPER,
A. POTTER,
GEORGE BURGESS,
J. McVICKAR,

P. P. IRVING,
EDWARD A. NEWTON,
S. H. HUNTINGTON.

On motion of the Provisional Bishop of New-York, it was

Resolved, That the thanks of the Board be presented to the Committee of Conference, and also to the delegation from England, for their faithful discharge of the duty devolved upon them, and that the Report be accepted.

On motion of the Bishop of Pennsylvania, it was

Resolved, That the Secretary of "this Board be directed to propose to the Secretaries of the Venerable Society for the "Propagation of the Gospel in Foreign Parts," the "Christian Knowledge Society," and the "Church Missionary Society," an exchange of publications.

On motion of the Bishop of Georgia, the following preamble and resolutions were adopted.

"Whereas the United Church of England and Ireland and the Protestant Episcopal Church of America, must always regard with affectionate interest the ancient Churches of the East, for so many centuries pressed down by a hostile religion;—And, whereas this Board, having suspended its mission to the decayed churches of the East, in the dominions and dependencies of the Sultan of Turkey, would gladly see the attention of the Church of England more than ever directed to that part of Christendom; therefore

"Resolved, That this Board cordially concurs in the propriety of the suggestions relating to this subject which were agreed upon in the conference between the delegation of the Venerable "Society for the Propagation of the Gospel in Foreign Parts" and a Committee of this Board, and which are numbered III., V., and VI., in the Report of the Committee; and of the IV., so far as it recommends the circulation of the Holy Scriptures, and of the Book of Common Prayer.

"Resolved, That this Board respectfully requests the Senior Bishop of this Church to address a letter to the Archbishop of Canterbury, setting forth these views, as adopted by the Board."

The Rev. Mr. Halsey, at the request of the Chairman of the Committee, to whom was referred the second resolution submitted by the Committee, to whom was referred the Annual Report of the Domestic Committee, presented and read the following report:

The Committee of the Board of Missions beg leave to Report—

The discussions before the Board, unfolding the impressions of a great number of the friends of Missions from all parts of the country, upon the question, to what causes the depressed condition of the resources of the Domestic Department of the Missions of the Board may be ascribed, will render it less necessary for this Committee to say much upon that subject.

Most of these causes are of a nature not to be reached by any *specific* action of this Board, such as our own internal dissensions and controversies, the want of a spirit of pious and self-sacrificing zeal, and the lack of Missionaries, distinguished by eminent qualifications, for such a work. These and many such like causes are manifestly beyond the control of any power less than that of the great and glorious Head of the Church, who worketh all things according to the good pleasure of His will.

Want of confidence, and the lack of a suitable organization, are very different points, and just views of these may naturally suggest the very measures upon which this Committee was raised to make suggestions.

It appears to your Committee that a part of this want of confidence is reasonable, and removable, and a part unreasonable, and either irremovable, or not worthy of notice. It is evidently unreasonable to expect that every Missionary should be eminently fitted for his work, or successful in it, any more than every parish priest. On the other hand, not nearly as many are fitted for Missionary work as for parish duty. Besides, no Committee can create a corps of Missionaries. Under such circumstances, it is evidently quite unreasonable to expect that this department of labour should not be subject to the mischances and discouragements of the home field.

With regard to the question of organization, however enthusiastic the reception at the time, of the scheme of weekly collections in all our Churches to take the place of all other methods for increasing our Missionary resources, the experience of eighteen years has fully shown that some other system must be devised, or our Missionary corps disbanded.

The mature experience of other bodies strongly endorses for some organization which shall secure the following advantages :

1st. An Agent of eminent standing and ability to be at the head of the work.

2d. Voluntary diocesan organizations, extending over the whole country.

3d. Sub-organizations, that shall reach every parish in every diocese, and as far as may be, every individual in every parish.

The idea has been thrown out whether the Committees of this Board are not in danger of becoming, in some sort, close corporations, by the power of nominating to fill their own vacancies, and whether a re-election, by ballot, every three years, would not obviate this tendency.

Your Committee does not feel competent to determine upon the question suggested to them of the expediency or otherwise, of transferring the seat of the operations of this Committee to the city of Philadelphia. Many reasons concur to commend the consideration of this question to the most serious attention of this Board, and there the Committee leave it.

The attention of your Committee has been *specially* directed to the publications of this Board, and they have no words too strong in which to express their sense of the importance of extending and imparting interest to them ;

and they would suggest the desirableness of establishing a small Missionary sheet, in the Domestic Department, similar to the one issued by the Foreign Committee, or connected with it, as one of its departments.

The suggestion is respectfully submitted whether, by increasing considerably the allowance made to the Missionaries of the Board, we shall not be adopting the most effectual means for obtaining the services of a more elevated class of Missionaries.

Finally, the Committee beg leave to recommend the passing of the following resolutions :

1. That, as the sense of this Board, a Secretary and General Agent from the ranks of our most eminent Presbyters should be appointed, with a salary, pro rata, for the time devoted to this work, or a full salary in due proportion to the salary of other clergymen.

2. That, as the sense of this Board, Diocesan and Parochial organizations are absolutely necessary to the efficiency of this Committee.

3. That great efforts should be made to impart new interest to the pages of the Spirit of Missions, and the question seriously considered whether a small monthly sheet might not be published similar to that, or in connection with that, issued by the Foreign Committee of this Board.

4. That a salary of \$ be appropriated to the Secretary and General Agent of the Domestic Committee.

Pending the discussion upon the first resolution connected with the Report, it was, on motion of the Bishop of Illinois,

Resolved, That when this Board adjourns, it will adjourn to meet in this Church to-morrow evening, at 6 o'clock.

On motion, the Board adjourned.

ST. BARTHOLOMEW'S CHURCH,
October 20th, 6 o'clock, P. M.

The Board met.

Present—The Rt. Rev. the Bishops of Virginia, Ohio, New-Jersey, Missionary in the Northwest, Michigan, Western New-York, Maryland, Georgia, Delaware, Assistant of Virginia, Massachusetts, Missionary to China, Missionary in the Southwest, Pennsylvania, Assistant of Connecticut, Provisional of New-York, and North Carolina; Rev. Messrs. Anthon, Bedell, Brinckle, Cox, Crocker, Croes, Denison, Halsey, Hanckel, Jones, Lee, Mead, Proal, Richmond, Robertson, Tyng, Vail, Van Pelt, Vinton, and Walker; and Messrs. Aspiwnall, Bradish, Chambers, De Peyster, Gardiner, Huntington, and Newton.

The Bishop of Virginia being the senior Bishop present, took the Chair, and opened the meeting with prayer.

The calling of the roll having, on motion, been dispensed with, the minutes of the last meeting were read and approved.

The Secretary of the Board presented and read the Annual Report of the Missionary Bishop in Africa, which, on motion of the Secretary, was referred to the Committee, to whom, by a resolution of the Board adopted on the 14th instant, all reports of the Missionary Bishops were to be referred.

The Secretary having presented the paper, which, by a resolution adopted on the 10th instant, was requested of the House of Bishops, it was, on motion of the Bishop of New-Jersey, laid on the table.

The consideration of the subject before the Board when they last adjourned being the first resolution submitted by the Committee, to whom was referred the second resolution offered by the Committee on the Domestic Committee's Annual Report, was resumed.

The Rev. Mr. Jones offered the following as a substitute for the resolution:

Resolved, That a Committee be appointed to nominate a suitable person for the office of Secretary and General Agent of the Domestic Committee.

Pending the discussion on this resolution, it was, on motion of the Provisional Bishop of New-York,

Resolved, That when this Board adjourns, it will adjourn to meet in St. John's Chapel, to-morrow afternoon, at 5 o'clock.

On motion, adjourned.

ST. JOHN'S CHURCH,
October 21st, 5 o'clock, P. M.

The Board met.

The presiding Bishop took the chair, and, at his request, the Missionary Bishop in the Northwest opened the meeting with prayer.

The Secretary presented and read the following list of the members of the Board, for the next three years, elected by the General Convention, and officially communicated by the Secretary of the House of Clerical and Lay Deputies:

Revs. N. B. Crocker, D. D.; W. B. Stevens, D. D.; Christian Hanckel, D. D.; P. A. Proal, D. D.; A. H. Vinton, D. D.; W. E. Wyatt, D. D.; Horatio Potter, D. D.; Francis L. Hawks, D. D.; C. W. Andrews, D. D.; H. W. Lee, D. D.; Jacob L. Clark, D. D.;

J. H. Morrison, T. C. Pitkin, S. L. Southard, A. C. Coxe, C. H. Halsey, M. H. Henderson, William Suddards, J. A. Shanklin, W. H. Odenheimer; Messrs. William Appleton, E. F. Chambers, R. H. Gardiner, S. H. Huntington, C. G. Memminger, G. M. Wharton, R. B. Minturn, J. C. Garthwaite, T. H. Wright, S. J. Donaldson.

The roll was called, and the following members answered to their names: The Right Rev. the Bishops of Connecticut, New-Jersey, Missionary in the Northwest, Michigan, Western New-York, Maryland, Georgia, Delaware, Massachusetts, New-Hampshire, Missionary in China, Missionary in the Southwest, Maine, Indiana, Mississippi, Assistant of Connecticut, Illinois, Provisional of New-York, and North Carolina; the Rev. Messrs. Andrews, Anthon, Bedell, Coxe, Croes, Denison, Halsey, Hanckel, Hawks, Irving, Jones, Lee, Mead, Potter, Proal, Richmond, Robertson, Shanklin, Stevens, Van Pelt; and Messrs. Aspinwall, Bradish, Chambers, De Peyster, Gardiner, Huntington, and Newton.

The minutes of the last day's meeting were read and approved.

The consideration of the subject before the Board when they last adjourned being the Rev. Mr. Jones's substitute, was resumed.

The Rev. Mr. Jones having accepted the following resolution as a substitute for his, it was, on motion of the Rev. Dr. Mead,

Resolved, That a Committee of nine be appointed to nominate suitable persons to this Board for the Domestic and Foreign Committees, and also to nominate a suitable person for Secretary and General Agent of the Foreign Committee, and also a suitable person for Secretary and General Agent of the Domestic Committee.

The Right Rev. Bishops Doane, Lee, and Whittingham, Rev. Drs. Mead, Hawks, and Proal, and Messrs. Newton, Chambers, and Huntington, were appointed the Committee.

On motion of Mr. Gardiner, it was

Resolved, That the next Annual Meeting of this Board be held at St. John's Church, in the city of Hartford, on the first Tuesday of October, 1854, at 3 o'clock, P. M.

On motion of the Rev. Mr. Halsey, the second and third resolutions connected with the Report of the Committee, to whom was referred the second resolution appended to the Report of the Committee on the Domestic Committee's Annual Report, were adopted.

On motion of Mr. Gardiner, the fourth resolution connected with the same Report was laid on the table.

The Secretary of the Board presented the Annual Report of the Missionary Bishop in the Northwest, which, having at the request of the Secretary been read by the Rev. Mr. Webbe, was, on motion, referred to the Committee, to whom all reports from the Missionary Bishops were to be referred.

On motion of the Secretary, the three following resolutions were adopted :

Resolved, That the proceedings of this Board, attested by its Secretary, be referred to that officer and the Secretaries of the two Committees for publication.

Resolved, That the proceedings of this Board be printed in the Spirit of Missions, and that 250 copies be printed from the same types, as a separate pamphlet, with the usual title-page prefixed.

Resolved, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

On motion of the Rev. Dr. Lee, it was

Resolved, That all moneys transmitted to the Treasurers of the Domestic or Foreign Committee, for the Conversion of the Jews, not otherwise designated, shall be sent to the Treasurer of the Society for the Promotion of Christianity among the Jews in London.

The Bishop of New-Jersey, as Chairman of the Committee appointed to nominate persons for the Domestic and Foreign Committees, and also for the offices of Secretary and General Agents of the same, reported as follows :

For the Domestic Committee—Revs. F. L. Hawks, D. D., Lot Jones, C. H. Halsey, J. H. Hobart ; Messrs. L. Bradish, J. D. Wolfe, R. B. Minturn, G. N. Titus. Secretary and General Agent, Rev. J. L. Clark, D. D.

For the Foreign Committee—Revs. G. T. Bedell, S. H. Turner, D. D., S. H. Tyng, D. D., P. P. Irving ; Messrs. L. Curtiss, J. F. De Peyster, F. S. Winston, S. Brown. Secretary and General Agent, Rev. S. D. Denison.

On motion of the Provisional Bishop of New-York, it was

Resolved, That the Board confirm the nomination of the Committee, and elect the persons named in their report.

On motion of the Bishop of Western New-York, it was

Resolved, That the Board now adjourn to meet again in this place on Monday next, the 24th instant, at 5 o'clock, P. M.

ST. JOHN'S CHAPEL, *October 24th, 5 o'clock, P. M.*

The Board met.

Present—The Right Rev. the Missionary in the Northwest, the Bishops of Maryland, Georgia, Delaware, Missionary in the Southwest, Maine, Assistant of Connecticut, Provisional of New-York; Rev. Messrs. Andrews, Bedell, Crocs, Denison, Halsey, Hancok, Jones, Mead, Pitkin, Richmond, Vinton, Van Pelt; and Messrs. Aspinwall, Chambers, De Peyster, Huntington, and Newton.

The Missionary Bishop in the Northwest, being the senior Bishop present, took the chair, and opened the meeting with prayer.

The minutes of the last meeting were read and approved.

On motion of the Rev. Mr. Bedell, it was

Resolved, That a Committee be appointed to inquire whether any vacancies exist in the Board, and should there be, to nominate suitable persons to fill them.

The Rev. Messrs. Bedell, Richmond, and Vinton, were appointed the Committee.

On motion of Mr. Huntington, it was

Resolved, That any member of the Board, elected by the General Convention, and afterwards appointed on either of the Committees of the Board, and accepting such appointment, does not thereby vacate his seat in the Board.

On motion of the Rev. Mr. Richmond, it was

Resolved, That the subject of salary and outfit for the Missionary Bishops to Oregon and California, be referred to the Domestic Committee with power.

The Rev. Mr. Bedell, as chairman of the Committee appointed to inquire whether any vacancies existed in the Board, reported that there were not any.

The Secretary of the Board, on behalf of the Bishop of Ohio, as chairman of the Committee, to whom were referred the Annual Reports of the Missionary Bishops, presented and read the following Report:

Your Committee, to whom were referred the Reports of the Missionary Bishops, respectfully report to the Board, that in those of the Missionary Bishops in Africa, in China, and in the Northwest, they have not found any matter or suggestions requiring your special action. In the Report of the

Missionary Bishop in the Southwest, they find three suggestions which deserve the particular consideration of the Domestic Committee, namely,

1st. On page 9. That the Bishop should be allowed "a Missionary at large" to accompany him, whom he may leave behind him at certain points of special interest, to carry on for a certain period the work already begun, and then to join him again.

2. On page 28. The statement that St. Paul's College at Anderson, Grimes County, Texas, having been recently organized, has determined on making an appeal to the Church for aid in erecting buildings and endowing professorships, and the expression of the hope on the part of the Missionary Bishop that such appeal would be well responded to.

3d. On page 30. The suggestion that a special appropriation of five hundred dollars be made to the Rev. Mr. Gillett, as Missionary in Grimes and adjacent counties, to enable him to employ a clergyman to assist him in his scholastic work, as connected with St. Paul's College, and in his parochial labours at home, in order that, being so relieved, he may the better render efficient service at several important and distant points, where the call for the ministrations of the Church is most imperative.

Your Committee are not prepared to recommend to the Board any action in regard to the above suggestions, further than that the Domestic Committee be requested to take them into special consideration.

CHAS. P. McILVAINE, *Chairman.*

On motion of the Rev. Mr. Bedell, it was

Resolved, That the suggestions in the foregoing Report be referred to the special consideration of the Domestic Committee.

On motion of the Rev. Dr. Mead, it was

Resolved, That a Committee of three be appointed to report previous to the adjournment of the Board, on the subject of salaries for the secretaries and general agents.

Messrs. Newton, Chambers, and Huntington were appointed the Committee.

The Bishop of Pennsylvania, and the Bishop of Georgia, submitted the following resolutions, which were adopted:

I. *Resolved*, That the Committee of this Board be instructed to make arrangements for a regular interchange of reports and publications on the subject of Missions, or for distribution in heathen countries, between the leading Church Societies of England and the Board of Missions.

II. *Resolved*, That before establishing new Missions in any foreign country, not included within the jurisdiction of the United States, or

altogether independent of them, or sending a Missionary Bishop to such a country, this Board will enter into communication with the Missionary bodies of the Church of England, should those bodies pursue a corresponding course towards this Board.

III. *Resolved*, That this Board recognizes the importance of the suggestions contained in the Report of the Committee respecting forms of prayer adapted to the condition of congregations not yet regularly organized or qualified to use our full liturgy; and also respecting a manual for the guidance of Missionaries in the discharge of their difficult and often delicate duties.

IV. *Resolved*, That this Board is deeply impressed with the necessity of more general and earnest prayer on the part of Christians for an increase of labourers in the vineyard of Christ, and for a blessing from God upon the ministrations of Evangelists and Pastors everywhere; and that forms of prayer for this purpose, adapted to private and public use, and prepared under proper authority, are much to be desired.

V. *Resolved*, That the Domestic Committee be instructed to consider and report at the next Annual Meeting of this Board, what measures ought to be taken to secure the care and supervision of this Church in behalf of immigrants who have belonged to the United Church of England and Ireland, and to the Episcopal Church of Scotland.

Mr. Newton, as Chairman of the Committee to whom was referred the subject of salaries for the Secretaries and General Agents, submitted the following resolution, which was adopted:—

Resolved, That the salaries of the Secretaries and General Agents of the respective Committees, be fixed at the sum of \$3,000 each, per annum, but that by an understanding with the said Secretary and General Agents, the Committees may appropriate a part of the said salaries towards the support of local Secretaries and Agents when they have them.

On motion of the Rev. Dr. Mead, the Board adjourned *sine die*.

P. VAN PELT,

Secretary of the Board.



APPENDICES.

[A.]

Eighteenth Annual Report

OF

THE DOMESTIC COMMITTEE

OF THE

BOARD OF MISSIONS.

THE Domestic Committee presents its Eighteenth Annual Report to the Board of Missions, with a very deep sense of gratitude to Almighty God for the measure of blessing which has attended the labours of those who minister in that portion of the Lord's vineyard committed to its care.

Not as rapidly as man's impetuous nature and ardent temperament would lead him to wish that the cause he takes in hand might prosper and grow—not fast enough to satisfy the desires of creatures of a day—nor with such triumph and increase as warrants the human instrument in speaking of success or boasting of his labours—the work of Missions in this country and in the Church of Christ is not permitted to see results so flattering, or to have rewards so abundant, but, alas! too often so dangerous and deceptive. Yet with an amount of success sufficient to give encouragement to patient, self-devoted, and unwearying exertion, and with a promise of fruit amply sufficient to satisfy all reasonable expectation of return for labour, and reward for toil, the Board of Missions, our Right Reverend Fathers in God, and the zealous Missionaries, may humbly and reverently acknowledge themselves to have been blessed.

While admitting these evidences of the Divine approval, however, it would ill become this Committee to express anything but regret at the smallness of the means, and the consequently inadequate number of the men employed in this great work. Are the Churchmen of our large, flourishing and wealthy cities—are the stewards of the immense wealth which has been poured into our country during the past year, prepared to say that they have given “as God hath prospered them” to this or any other agency for the promotion of the cause of Christ? The ground rent of a block of stores, the expenses of a single business firm, the profits of one large mercantile establishment, even the annual income of many wealthy families, would far exceed the whole amount that has been entrusted to this Com-

mittee for the extension of the Church in the younger and feebler portions of our Union. The whole amount of the receipts from *parishes* during the past year might have been given by twenty individuals of the city of New-York, without entitling them to any of the rewards promised to Christian self-denial.

Condition of the Field.

Two Bishops and eighty-three Presbyters and Deacons are engaged in the work of Missions connected with the Domestic department. Thirteen stations are vacant. Since the last annual meeting thirty-three appointments (Appendix Aa) have been made, of which twenty-one are new Missionaries; eighteen have resigned, and one has died.

Four churches, at as many different stations, are in process of erection. At two others, during the same period, a church has been consecrated; and at nine others, lots have been purchased, or incipient measures, more or less promising, have been taken towards the same desirable object. At one station, a house and lot for the residence of the minister have been purchased, and at three others parsonage houses have been or are now being erected. The numbers confirmed, the present number of communicants, and all the external evidences which mere statistics afford, indicate a quiet, healthful, and steady progress.

Funds.

The Treasurer's report shows the sums paid to each of the Dioceses and Territories, as well as the other objects to which the funds have been applied. The total amount of the receipts for the past year has been \$23,856 43, which includes, with other miscellaneous items, the sum of \$5,019 59 from legacies, and \$800 from the Episcopal Missionary Association for the West, Philadelphia: it includes also the sum of \$1,006 for that Society.

At the reduced scale of appropriation and expenditure commenced by this Committee three years since, the amount received suffices to meet all its engagements as they become due. The Committee confidently believe, that its present condition is not only more sound and satisfactory, but much more efficient;—that small as is the amount now expended, it is better far if it can be relied on with confidence by those to whom it is promised, than a much larger sum remitted at no regular period, and only after long and harassing delays. So soon as the Church, impressed with its responsibility, increases the amount of its contributions, the Committee will gladly distribute with a more liberal hand. At present, it is deemed unwise to anticipate resources which past receipts do not reasonably justify.

DIOCESES.	Number of Churches contributing in				Amounts contributed in			
	1850.	1851.	1852.	1853.	1850.	1851.	1852.	1853.
Maine.....	7	4	9	5	227 79	87 75	124 25	80 71
New-Hampshire.....	6	8	5	8	224 73	157 71	134 26	155 77
Vermont.....	17	17	13	14	222 84	202 53	154 25	127 97
Massachusetts.....	22	26	16	18	1,308 88	1,055 12	481 03	872 24
Rhode-Island.....	14	13	8	8	492 18	323 11	386 05	354 35
Connecticut.....	71	65	57	62	2,727 42	2,117 02	2,464 35	2,186 10
New-York.....	86	86	91	86	5,642 10	4,276 80	5,785 81	5,910 42
Western New-York..	61	53	79	56	1,575 66	1,135 20	1,267 08	1,448 88
New-Jersey.....	28	26	25	17	1,069 69	626 82	704 17	376 12
Pennsylvania.....	64	49	40	34	2,389 46	1,815 55	3,087 05	1,337 76
Delaware.....	17	18	20	13	349 96	237 00	214 00	120 30
Maryland.....	40	38	38	40	1,595 97	1,297 24	1,003 39	939 02
Virginia.....	34	41	26	26	1,098 15	916 69	544 90	428 44
North-Carolina.....	19	22	18	13	570 61	591 15	466 17	368 50
South-Carolina.....	29	24	23	21	2,363 90	1,948 66	1,574 11	1,143 20
Georgia.....	8	11	7	4	520 87	544 47	341 00	75 00
Florida.....	5	2	2	2	177 00	45 50	22 50	28 12
Alabama.....	11	9	8	6	657 14	445 70	605 56	240 50
Mississippi.....	5	5	4	6	166 29	230 68	61 00	280 85
Louisiana.....	2	2	1	5	30 00	29 00	17 50	105 80
Tennessee.....	2	2	2	2	32 00	15 00	10 75	5 50
Kentucky.....	11	4	6	2	174 60	43 75	96 60	83 59
Ohio.....	21	16	11	10	332 39	644 02	317 99	201 86
Indiana.....	9	13	5	13	78 28	87 72	31 10	103 55
Illinois.....	14	8	14	15	116 10	123 17	140 95	144 01
Michigan.....	10	6	9	1	241 04	61 94	77 00	17 37
Wisconsin.....	4	2	4	8	38 75	9 20	10 20	41 87
Minnesota.....	..	..	..	3	..	..	7 50	25 00
Iowa.....	1	3	1	..	5 00	16 00	14 50	..
Missouri.....	2	3	2	3	27 15	49 60	26 90	39 20
Arkansas.....	1	3	3	1	2 40	85 46	52 57	52 00
Texas.....	1	2	4	4	37 60	20 00	73 18	63 33
Indian Territory.....	..	..	..	..	..	10 00	..	..
Miscellaneous and legacies.....	..	..	..	..	..	15,026 86	8,538 28	6,512 74
	622	521	551	506	30,657 18	34,302 26	30,395 54	23,856 43

Legacies.

The receipts from this source during the past year have been as follows :

Fifth instalment of \$100 from the estate of W. J. Cornell, Esq., late of Brooklyn,	\$100 00
From the Executors of Mrs. Lucy M. Nelson, late of Leakesville, N. C.,	25 00
Interest of bond and mortgage received from the executors of Joseph Voorhees, late of Shrewsbury, N. J., \$45, and \$90,*	135 00
From the Executors of Miss Mary Hewlett, late of Jamaica, L. I.,	100 00
From the Executors of W. T. Wilson, M. D., late of Baltimore, Md., \$1,500, less State tax \$37 50, and law charges, \$2 25,	1,460 25
Compromise for a legacy of Mrs. G. S. Leigh, late of Richmond, Va., deducting legal expenses, \$106 80; premium for bill, \$8 52; the total amount being \$2,000, with interest \$106 80,	1,991 48
From the Executors of Miss Betsey G. Cooper, late of Pittston, by the hands of the Bishop of Maine,	50 00
From the Executors of Miss Betty Platt, late of Watertown, Ct.,	25 00
From the Executors of Warren B. Hill, Esq., late of Detroit, Mich.; a further sum on account,	436 18
From the Executors of John G. Clark, late of Mount Holly, N. J., less collateral inheritance tax,	475 00
Dividend from the Estate of Hanford Smith, Esq., late of Newark, N. J.,	221 68
	<hr/>
	\$5,019 50

The Committee has also a bond and mortgage for \$3,000, having purchased from the Foreign Committee its share of the same, being one-half of that amount. This was received from the Executors of the late Joseph Voorhees, of Shrewsbury, N. J.

California.

Since the last meeting of the Board, the Committee received a communication from a Presbyterian of the Diocese of Connecticut, asking for an appointment as Missionary, and an outfit to bear the expenses of the journey. Testimonials from his Bishop, of a very satisfactory character, were also laid before the Committee, and its sanction was given, and the amount asked for, \$500, was voted for the purpose already mentioned. Of the labours, the prospects, or even of the arrival of the Missionary at his destination, no information has been received.† No communication since the last meeting

* Out of this \$25 22 was paid to the Foreign Committee as its share of interest.

† Since this was written, a letter has been received from Mr. Morgan, giving particulars of his labours since his arrival in California, and reasons for not having communicated with the Committee at an earlier period.

of the Board has been received from the Rev. J. D. Moore, the other Missionary in this field. The condition of California, so far as regards the need of clergymen, the prospect of support for them, or any very definite information of the points to which their labours might be directed with reasonable prospects of usefulness, has never been officially communicated to the Committee. Such official knowledge could reasonably be expected, perhaps, only through the channel, and most correctly could only be given after the visitation of a Bishop. Without this information, and upon these accounts, the Committee has felt compelled to withhold its sanction and assistance from any applications made by clergymen willing and desirous to exercise their ministry in this Diocese. The Committee, however, notices with pleasure, that at the second triennial meeting of the Convention, held on the 4th of May last, a committee was appointed to correspond with one or more Bishops of the Church in the United States, with a view of obtaining an episcopal visitation of the Diocese; and that among the many good results mentioned as likely to result from such a visitation, one was, "the choice of suitable Missionary posts, and the selection of clergymen well adapted to these posts, the ascertaining of data to guide us (them) in the apportionment of Missionary funds, and the authoritative information of the Board of Domestic Missions on the condition and wants of this State." At this Convention there were present three clergymen canonically entitled to seats, and four parishes were represented by lay delegates. The whole number of clergymen actually in the Diocese was stated to be eight; their names, however, do not appear.

Oregon.

The first Missionary appointed to this territory has been compelled, by ill health, to return to the East. The disappointment he himself experienced in being thus compelled to withdraw from the field where he had hoped to spend many years in the service of his Master, and the discouraging effect of such a circumstance on the hearts of those who, trusting to his well-known energy, had made such liberal provision to aid him in his plans and purposes, was happily removed by the immediate appointment of one well qualified for the post of a pioneer in planting the Church, and endued with qualities of mind and body that promise a long continuance in the field he has chosen. The Rev. Dr. McCarty having offered himself for the appointment, has been sent out by the Committee, and is actively engaged, with a goodly prospect of success, and with tokens of the Divine blessing on his labours.

There are now in the territory three missionaries, the Rev. Mr. Woodward, of the Diocese of Pennsylvania, having been added to the number since the last annual meeting.

Some changes are likely soon to take place in the boundaries of Oregon,

a new territory, to be called Washington, having been organized. A missionary to the principal town and probable future capital is earnestly urged by the Rev. Dr. M'Carty, and is cordially approved by the Committee.

Minnesota.

This new and distant territory is fast filling up with an active, industrious, and energetic population. The Board has now two missionaries labouring in it, and an appropriation for a third has been made at the request of the missionary Bishop of the North-west. Three substantial Church edifices have been erected, principally with funds contributed to the Associated Mission under the Rev. J. Lloyd Breck. There seems to be a disposition on the part of the settlers favourable to the growth of the Church. An encouraging interest manifested in the completion of the building at one of the stations, in its being furnished for the proper performance of Divine Worship, provided with bell, organ, &c., warrants the hope of an earnest feeling on the subject of religion, and seems to promise hopefully for the future growth and prosperity of the Church.

Missionary Bishop for Oregon.

The Committee would respectfully call the attention of the Board of Missions to the resolution passed at the meeting held in Boston, October, 1852: "That the General Convention be requested to take into their serious consideration the expediency of sending a Missionary Bishop to Oregon." Believing it to be not only expedient but highly desirable that the object of the resolution should be attained, the Committee would suggest that such steps be taken as the Board may deem advisable to bring this subject to the attention of the General Convention.

Ministrations to Foreigners.

The great influx of foreigners into some parts of the missionary field renders it important, if not essential, that provision should be made for their spiritual wants. Many difficulties and serious obstacles seem to preclude the idea of obtaining natives of the various countries to enter the ministry, in any sufficient number, for the wants of the case. There are objections, also, to a separate organization as a foreign congregation using the Liturgy of our Church in their mother tongue. But it is extremely desirable that every clergyman in the West should be able to address a few words of consolation to the sick and dying, and to use any of the offices of the Church, in a foreign language. Two nations of Europe are represented in such numbers that it would seem to be almost essential to the usefulness of a clergyman in some parts of the West, to be able to conduct public worship for the Germans or Norwegians. If services could be held in a foreign language, once a day, in places where there are sufficient numbers to justify such a course, or if an occasional service could be given in a settlement, principally composed of persons speaking a foreign language, it would seem

to the Committee to be more desirable to operate in this way, than by an entirely distinct Mission of one speaking our own language imperfectly, or not at all. The idea of a mission to any class of persons, based upon their particular nation, race, condition, or creed, does not seem to the Committee consistent with our ideas of citizenship, or with our principles as members of the Church of Christ. As American citizens, it should, as far as possible, be our aim to favour the introduction of our common language. As members of the Church of Christ, there should, as far as possible, be a carrying out of the spirit of the petition of our Lord, "that they all may be one."

Special Funds.

The Committee has, on various occasions, expressed its willingness and its desire to receive contributions from parishes or individuals for the missionary work in Dioceses, aided by its funds, and to make the disposal of them according to the intent of the donor or donors. This arrangement has never been carried into operation to the extent which the Committee hoped it might be, nor has it been made available as far as the Committee thinks it would be, if the subject were brought specially to the attention of the Church. The idea of the Committee on this subject is, that from some local feelings, or from some peculiar causes, a parish might have a stronger interest in one particular town or village of a Diocese than in others. Or that, from some grounds of common sympathy, such as connection with the parish while preparing for the ministry, or other early associations, an interest might be felt for an individual attached to some place within the limits of the missionary field, more than for others concerning whom nothing was known, but in their general capacity as ministers of the Church. From any or all of these very proper feelings much good might result to the general cause. The parish might be assisted, or the minister might be aided or supported, through the Domestic Committee, by those who had such interest, and felt such sympathy. No possible disadvantage can be foreseen from such additional incentives to increase the means of usefulness, and to add to the number of the labourers beyond their present limited number and extent. The Committee will gladly avail itself of any assistance, from any source, and in any way consistent with the regulations of the Society and the decisions of the Board. There are many wealthy individuals to whom the support of a clergyman in the West or Southwest would be a burden so light as scarcely to be felt. There are numbers of parishes at present not doing anything for the cause of church extension, through this department, which might, at least, undertake to add one, to the number of the labourers in the Lord's vineyard. To either of these classes the Committee desires to afford every facility that can induce them to give attention to a subject of so much importance, and will cheerfully give all the information that may be needed to enable them to carry the design into effect.

Concentration of Missionary Effort.

From every part of the missionary field as from all quarters of the Church in our land, the cry for more laborers is earnest and urgent. Unhappily there is but little immediate prospect of the cry being answered. The number of those entering the ministry barely supplies the loss by death, and does not more than suffice to fill such vacancies as occur from physical infirmity and bodily decay. The suggestion has been made that for such a fearful state of things there should be made some suitable special provision in our Church service, and that a petition for this particular need be introduced into the Litany. Without expressing an opinion on such a topic, which does not come within the scope of the Committee's responsibilities or aims, it would seem to be most desirable that the best possible disposition be made of those men engaged, while the need of clergymen is so great, and the demand for their services so constant and so increasing. It is not the wish of the Committee to dictate to the Bishops to whom the charge of arranging and planning the labors and the localities of the missionary force, is specially intrusted. Without any such intention the Committee suggests, whether by uniting stations into an itinerancy, giving to one man a competent support, sufficient to render him entirely independent of all aid from the people to whom he ministers, more efficiency might not be obtained without a corresponding increase of the numbers employed, or to any great extent, calling for an increased expenditure. A feeble station might, in many parts of the field, be made the centre of a widely extended circuit, visited, of course more frequently than the outposts, and regarded as the chief point, and as the stronghold, but not to be considered as the settled parish with a settled minister, under the name of Rector, which implies a claim upon the missionary, stronger, and one that he can scarcely refuse to admit, than any other of the places within the limits of his jurisdiction. With such a limited supply of clergymen, it may be a question, whether the Church can afford to give the undivided attention and services of a minister to many places which, under the present system, require and expect that exclusive care which the title of Rector implies. The Committee, therefore, very respectfully ventures to suggest the expediency of devoting missionary funds more exclusively to work of a strictly missionary character, and arranging, as far as possible, that parishes, wishing to have the undivided service of a Rector, should be expected to undertake his entire support.

Conclusion.

Reviewing the operations of the past year the Committee feels those mingled emotions of encouragement and regret that naturally arise when the work to be done by the Church of Christ is contrasted with what it seems to be doing, and with what it has already accomplished. To human eyes but little has been done. He only knows who sees not as man sees,

how much even of that little has been done effectively, has been done well. Man's part, to labour in confidence, in hope, in faith, must be fulfilled in this as in all other enterprises of a Christian character, not too eagerly looking for results, not too anxiously expecting success.

Hopeless as it may seem now, to win over to the cause of religion and truth, the vast multitude scattered over this immense territory; impossible as it may be deemed by men to gain over by individual conversion, the countless thousands of this vast Continent, it is not more hopeless, and is far less impossible than many of the triumphs that the Cross has already achieved, than many of the victories that the Gospel has aforetime won.

When the first minister of Christ stood on the shores of our mother country, he little thought that the miserable, degraded beings, with their cruel worship and bloody sacrifices, would be succeeded by a nation, who, from that island, should send the ambassadors of the Prince of Peace to every part of the habitable globe.

As little did Seabury and White think that in little more than two generations, their representatives in the Apostolic office should equal in number the Bishops of the Church in the countries from which their orders were derived.

Looking back, there is evidence of prosperity sufficient to encourage us to look forward with hope.

May the Giver of every good and perfect gift create a spirit of liberality in the hearts of all his people, and increase the spirit of earnestness and zeal for the cause of their Master, in all His ministers.

On behalf of the Domestic Committee,

WM. T. WEBBE,

Local Secretary.

NEW-YORK, *October 1, 1853.*



[B.]

Eighteenth Annual Report

OF THE

FOREIGN COMMITTEE.

THE Foreign Committee commence their Eighteenth Annual Report with a tribute of praise and thanksgiving to Almighty God for the many tokens of Divine favour which characterize the present aspect of affairs in regard to missionary efforts in foreign lands. Not only are fields, boundless in extent, seen to be white to the harvest, but an entrance into those fields is most widely opened, and in ways, too, most striking and remarkable. May He who governs all things, and guides them to an issue for good to His servants, stir up the wills of his people to labour more earnestly for the ingathering of an abundant harvest: may He, by whose power an highway is cast up, by which to pass through heathen lands, make ready and send forth an host who shall press forward therein, bearing the banner of Emmanuel, and proclaiming to the nations the glad tidings of salvation. And especially, may a newly-awakened zeal, and largely-increased efforts, testify of us as a Church, that we do discern the signs of the times, and are ready to obey that call to duty, which God, by His providence, now so loudly utters.

While in matters just alluded to there is abundant reason for congratulation, the Committee are yet forced to declare that the past year has not been without those loving corrections with which it seems to be the good pleasure of God ever to try the faith of His servants in this work of love. Of these, particular mention will be made in the course of this Report.

The large addition made during the past year to the number of our missionaries, together with the very considerable enlargement reported last year, demand a very large increase in the amount of contributions. This increase, the Committee are sorry to say, has not been realized; and while they are most thankful that every year shows a growing interest on the part of the Church in this work, it is not of so large a measure as to meet the pressing necessity which is laid upon us, of augmenting our force for the more efficient conduct of those operations for which the foundation is well and substantially laid.

In view of the pressing needs of the heathen world; in view also of the unprecedented openings into the very heart of countries closed until now against Missionary effort, the Committee cannot refuse to appoint to the work those who desire to consecrate themselves to it; and yet they cannot but be anxious, when, as at this very moment, they find themselves exceedingly pressed for want of means, and have good reason to fear that the beginning of another month, which is to witness the departure of several additional labourers for Africa and China, will find them seriously embarrassed. The Committee have not only more than doubled the number of their missionaries within the last two years, but in the enlargement of operations connected with their stations, and the provision of buildings and appliances for the proper conduct of their work, they have assumed an expenditure greatly beyond that heretofore incurred. They cannot conclude this portion of their report without expressing the hope that they who have hitherto given will increase their gifts, and that they who have not begun this good work will do so now.

FINANCES.

The Receipts of the Foreign Committee for the financial year ending on the 15th June last amounted to		\$42,500 89
Of the Contributions, there were designated—		
For the Greek Mission.....	459 67	
“ China	6,396 29	
“ Africa	8,774 63	
“ Monrovia	146 00	
“ Constantinople.....	4 27	
Specific objects.....	6,575 66	
General Fund.....	20,144 37	—\$42,500 89
The Expenditures for the same period amount to—		\$47,237 46
For the Greek Mission.....	3,337 06	
“ China	20,495 82	
“ Africa.....	14,898 80	
“ Central America.....	254 52	
Specific Objects.....	3,845 18	
General Expenses.....	4,406 08	—\$47,237 46
On hand, 15th June.		\$1,298 85
The Receipts from 15th June to 1st Oct., 1853, have amounted to....		8,515 89
Loans on Interest.		3,200 00
		<hr/> 13,014 74
The Expenditures for the same period.....		11,708 36
		<hr/> 13,014 74
On hand, 1st October, 1853.....		\$1,306 38
These form part of the financial year, terminating 15th June next.		
The following Legacies were received during the financial year, ending the 15th June last :—		

J. G. Clarke, Mt. Holly, New-Jersey, less tax.....	\$475 00
Voorhees Estate, including interest.....	1,525 72
Dr. W. T. Wilson, Baltimore, \$1,500, less tax.....	1,461 25
Mrs. Betsey Cooper, Pittston, Maine.....	50 00
Mrs. Lucy M. Nelson.....	25 00
Mrs. Mary Lewis, East Palmyra, New-York.....	300 00

Missionary Paper for Children and Youth.

The Committee report that, under their sanction and approval, the Secretaries have commenced the publication of a small monthly paper, called the *Carrier Dove*, designed to furnish missionary intelligence to the young. They confidently believe that good results will follow this new enterprise, and that such results will be seen in a more general interest in the cause of Missions among those for whose special benefit it is undertaken, and consequently in increased offerings of money, and hereafter, as they trust, of men also. Present indications are such as to lead the Committee to conclude that this periodical will, at no very distant day, attain a large circulation.

A few copies of each of the numbers published are submitted with this Report.

Secretary and General Agent.

It is with great sorrow that the Committee are obliged to record the decease of the Rev. James W. Cooke, late Secretary and General Agent.

On the fifth day of March, 1853, the Rev. Mr. Cooke sailed from New-York, in the steamer Georgia, for the port of Aspinwall, to arrange some important business there, connected with proposed missions in that region. The health of Mr. Cooke had been such, and his sufferings from attacks in his throat and breast had so confined him during a considerable part of the winter, that it appeared to the Committee, and to other friends, probable that a southern voyage and tour would have the effect of renewing and restoring his health, as had been the case in a similar tour a year before. The Committee, therefore, consented to Mr. Cooke's proposal to undertake for them the important agency thus projected.

He had finished the business of his agency at Aspinwall, as the Committee are given informally to understand, and had embarked on his return in his usual health. On his return passage he was seized with an attack of dysentery, which proved extremely violent, and became daily more serious during the eight days of his subsequent passage. He arrived here in the steamer Illinois, on the night of Saturday, April 9th, and was carried to his home on the morning of Sunday the 10th. He lingered under the power of disease for forty-eight hours more, until the morning of the 12th, when, at about 8 o'clock, he ceased to breathe.

The Committee feel that in his departure, they have lost a faithful and earnest fellow-labourer in the great cause in which they are engaged, whose

heart was deeply interested in his work, and his talents cheerfully devoted to the promotion of the cause of the Saviour, and the salvation of mankind. They would record their high sense of his sincere and earnest piety, and his animated and faithful efforts in the work in which he was engaged.

The Committee would also express their consciousness of the loss which the Church has sustained in the death of a minister so truly evangelical in his principles, and so faithful and useful in his whole previous ministry. In the forty-third year of his age, he has been removed in the very prime of his mental attainments and promise of usefulness for years to come. He will be extensively and deeply regretted, as he was extensively valued and loved in various dioceses of our Church.

In May last, the Rev. S. D. Denison was chosen to fill the vacancy occasioned by the death of Mr. Cooke, and has since that time been actively engaged in the duties of the office.

Appointments.

To AFRICA—

The Rev. Alexander Crummell, (coloured) formerly Rector of the Church of the Messiah, New-York, more recently of Queens College, Cambridge, England.

The Rev. Samuel V. Berry, (coloured) late Rector of a parish in Williamsburg, New-York.

The Rev. William Wright, recent graduate of the Theological Seminary, Virginia.

Mr. Ezekiah Greene, (coloured) late of St. Arden's College, Birkenhead, England; a candidate for orders.

Miss Sophia M. Smith, of Philadelphia.

Miss Mary Ball, of Philadelphia.

Dr. T. Ramsay Steele, of Washington City, as medical missionary and teacher.

Miss Anna M. Steele, sister of the above.

To CHINA—

Miss Emma J. Wray, of Augusta, Georgia.

Miss Jeanette R. Conover, of Philadelphia.

Athens.

Advices from this long-established Mission give good assurance of the fact, that it continues to be, no less than in times past, an object of regard with the people; and that it is quietly, yet efficiently, doing a work which must exercise an important influence upon the spiritual welfare of those among whom it is conducted.

Dr. and Mrs. Hill have both suffered from sickness within the past year. At the date of the last letter (7th July) the concluding examinations of the schools for the year past were in progress, and they were hoping that the summer recess would afford the relief much needed in their somewhat impaired health.

In the early part of the present year, the schools were removed to the commodious building formerly occupied by them, an arrangement which seems to have afforded much satisfaction to the members of the Mission, as thereby they were enabled more effectively to concentrate their operations, without in any measure impairing their efficiency. This change in arrangements has been accompanied by an expression of strong desire on the part of many, for the re-establishment of a school for girls of the higher classes; and the partial resumption of such a school is thus spoken of by Dr. Hill, and may well be referred to as an evidence of the salutary influence which has been exerted by this early Mission of the Church.

"This has brought with it many gratifying proofs that the principles upon which, from the beginning, our system of missionary education has been conducted, had silently been operating upon the minds of the parents, and led them to seek to place their children with those whose main object was the amelioration of the heart, along with the education of the mind. It is quite possible that many of these parents are not precisely aware what it is that produces that change of character which is so apparent among the pupils who have been for a length of time under the influence of our Mission Schools; and it is with humble gratitude to God that we listen to the details of the numerous instances of such a change which are constantly coming to our knowledge. You will not suppose for a moment that I am disposed to attribute it to any superior plan of instruction which we have adopted, for nothing can be more simple than our system; still, we realize in its effects the assurance, 'My doctrine shall drop as the rain upon the tender herb; my speech shall distil as dew; as the small rain upon the tender herb, and as showers upon the grass.' Nothing can more aptly describe the source of our success; the rain and the dew of God's word, so fertilizing in their spiritual effects, are distilling their gracious influences among all classes in this community; and it is most gratifying to know that those from whom the benefits of our institution have been withheld for a considerable season, now hail its return with heart-felt gratitude. In that department which belongs to Miss Baldwin's special enterprise are again numbered the daughters of some of the most influential families in Greece, who enjoy equally with the poor and middle classes the daily droppings of the word of God."

In connection with this, Dr. Hill makes mention of the interesting fact that there are indications of the dawning of a brighter day in the Greek Church itself. He says—

"While the influence of our missionary operations is thus everywhere felt, we are happy to find that God is raising up among the clergy of the Greek Church those who agree with us in making His word (God's word) the all-important means of promoting the soul's salvation. I am sure that all who are interested in the spiritual renovation of this Church and people, will hail as a token of future good the following sentiments of one of the educated clergy of the Greek Church, who has lately been appointed by the Government as public preacher in this capital; whose duty it is to instruct her members by preaching to them the word of God every Sunday, from one of the pulpits of the city. The following extract

I have translated from a lecture which he delivered a few days ago to a Bible class of young females in one of the public schools. It was an introductory lecture to the study of the Bible.

"Sacred Writ is the source of all godly knowledge; and it is on this account the safest guide to man's salvation. The Scriptures may be compared to the Garden of Eden, which was planted by God himself. Sweet-smelling flowers and beautiful and wholesome fruits abound therein, and all who seek for them assiduously are amply rewarded for their labour. In one place we are taught the self-existence of the Creator of the Universe; in another, the plenitude of His wisdom and goodness; in another, we perceive the order of His infinite mercy in the promise of a Saviour. On this account, our blessed Lord commands us to 'search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me.' Man, in his innocent state, enjoyed all the good which God had so amply provided for him, and above all, he was favoured with the Divine presence and companionship; but after his fall he could no longer enjoy intercourse with his Maker. But God, 'who is rich in mercy,' notwithstanding man's sin, granted him a revelation, inscribed in it His doctrines, precepts, and commandments; and thus man, in the study of its sacred pages, again has intercourse with his Maker, and learns what he must aim at, and what he must avoid. He is taught therein the great end of his being, and the ultimate object of his creation.

"The foundation of this new spiritual paradise was laid by God himself, immediately after the transgression of Adam, in the obscure but glorious promise, that 'the seed of the woman should bruise the serpent's head;' and ever since, God has continued to bless and embellish it. And at length, 'in the fulness of time, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law,' &c.; and this was the consummation of our salvation, the opening to us of a heavenly paradise, far exceeding the earthly one which man by transgression lost. * * These are some of the precious truths which are revealed to us in the Scriptures; and these alone can satisfy the mind of man, ever restlessly searching after truth. All the philosophy of the ancients could not find out the Almighty to perfection; and natural religion led to the worshipping of the creature more than the Creator, (God, blessed for ever;) whereas, the very first words of the Holy Scriptures teach us who was the Creator of the Universe. 'In the beginning, God created the heaven and the earth,' by the simple power of His word. 'Let there be!' He said, and, lo! 'there was.' The great doctrine, too, of the Holy Trinity, we find begun to be developed in the council which was held before the creation of man. 'Let us make man in our image!' * * * The Scriptures, moreover, reveal to us the character of the Deity; and they who read them, aided by the enlightening influences of God's Holy Spirit, find them to be 'a lantern to their feet, and a light unto their paths,' purifying the heart, delighting the soul, and causing it to utter its rejoicings, in the words of the Royal Psalmist, 'O, how sweet are thy words unto my taste!'

"The preceding extracts," says Dr. Hill, "from the wise and pious Metrophane's lecture, will afford you a good specimen of his evangelical views; and such are the sentiments, I am happy to know, of a few others among the learned ecclesiastics of this ancient Church, who are to exercise a great influence hereafter upon the spiritual character of this nation. They look to us with affectionate confidence for assistance and support in training up the rising generation in the way they should go, by making them familiar with the Word of Life. It is with feelings of deepest interest we listen to the daily repetition and weekly examination of the Scripture lessons, which we teach throughout our schools during the week."

As an evidence of the very high esteem with which our Mission schools in Athens continue to be regarded, we refer to a letter written by Dr. Hill, on the 7th of April last, three months after the removal of the schools to the commodious building occupied by them in former years.

"Our schools," he says, "are quite full. We are obliged every day to refuse the most pressing applications; and it is curious to see the various ways and channels through which the parents endeavour to overcome our unwilling rejection of their requests. Our pupils are from five to fifteen years of age, and from every class of society, from the daughter of the prime minister, down to the child of the poorest. The greater part of them are able to read the Word of God; and not a week passes without the whole having learned some portion of it, and without, at least, some important truth having been taught them. I trust that the above will suffice to encourage our friends and the Committee, and that they will continue to sustain us in the prosecution of our missionary labours among this interesting people."

That the government is kindly disposed towards our operations in Athens, appears evident from a fact thus mentioned by our missionary:—

"I have lately received a very flattering testimonial of the favour in which our Mission is held by the Greek Government. The Minister of the Interior has sent me a large and elegantly executed map of Greece, accompanied by an exceedingly polite (official) note, in which he says: 'For the use of the Institution which is so admirably conducted under your direction, and as a mark of the estimation in which it is held by us, we have the pleasure of offering you, Reverend Sir, a copy of the new map of the kingdom of Greece, which is subject to your order, on application to the department of public works attached to our Ministerial bureau.'

(Signed,)

'The Minister of the Interior,

'RIGA PALMIDY.

'Addressed to the very REV. J. H. HILL.'

"To which I immediately returned a suitable reply. This map is the work of the French Scientific Commission sent out to Greece upwards of twenty-three years ago. The former part of their work, the map of Morea, was finished and published a good many years ago, but being only poorly executed, the French Government withdrew it, and, when the whole survey was completed, ordered a new map of the whole kingdom to be printed, which is the map I now have. It has just appeared, and is upon a grand scale of 10 feet in length by 6 in depth, very elaborately executed and minutely correct. The French Government has sent one hundred copies to the Greek Government for the use of the public bureau. It is an object of great attraction to all my friends, and I assure you I am not a little proud of it."

[Since the foregoing was written, advices to the 20th of August have been received from Athens. Our missionaries were in the midst of their summer vacation, and the health of Dr. and Mrs. Hill was improved.]

The following interesting particulars in regard to the recent examinations are gathered from the above communication.

"Our examinations," says Dr. Hill, "passed off with more than ordinary satisfaction to all concerned. They terminated on the 9th of July. A numerous assemblage of persons, from various ranks in society, were present every day from eight A. M. to nearly two P. M. At the examinations of the higher classes, which took place in the latter part of June, we had the honour of having the attendance of our Minister at Constantinople, the Hon. G. P. Marsh, and a part of his family, and of the commanders and other officers of two of our ships of war then on this station. The English Envoy, the Right Hon. Mr. Wyse, was also present, and evinced his appreciation of our labours by speaking of them in flattering terms to all around him. He was kind enough also to take a part in the examinations occasionally.

We had the attendance also of all the public authorities. The Minister of Public Instruction, the Governor of Attica, and the Mayor of Athens, severally expressed their gratification and their grateful sense of the benefits which the rising generation is deriving from our efforts, and on the subsequent day, I received an official communication to the same effect from the Minister of Public Instruction. At the final examinations, we had the pleasure of having the Hon. Mr. Douglas, Senator of the United States, accompanied by Captain Walker of the United States Army. Both these gentlemen expressed their surprise and delight in witnessing such progress and such an extensive system of education, embracing so wide a range of objects, and extending its influence into every branch of society, for we pointed out to them one of the daughters of the Prime Minister of Greece, seated beside one of the poorest families in Athens. Several Ecclesiastics of the Greek Church were also present, and among these a Bishop, who is a member of the governing Synod.

“Upon the whole, we have every reason to bless God for having brought us so successfully through another year of missionary labour in His service. We have now completed our twenty-second year of constant and uninterrupted labour in this extensive field, and we enter our twenty-third year with untiring zeal, and a firm trust in the same gracious divine superintendence, and with entire dependence upon His blessing, without whom nothing is strong, nothing is holy.

“We ask your prayers that ‘He being the ruler and guide’ we may so pass through things temporal that we finally lose not the things eternal.”

Africa.

The Committee regret very much that they are without any recent direct advices from Africa. The last letter which has reached them bears date February 4th. The irregularity which pertains to the present modes of communication with our missionaries there, and which is the occasion of much inconvenience, will, it is hoped, be remedied at an early day. An attempt has been made to open a regular communication with Cape Palmas by the British line of mail steamers recently established between Southampton and the west coast of Africa.

Indirect advices have, however, been received, conveying the painful tidings of the death, on the 6th of June, of Mrs. Scott, wife of the Rev. Hugh R. Scott, who, with her husband and Miss Freeman, left this country on the 1st day of December last, and whose arrival out was announced in the June number of the “Spirit of Missions.” After a very brief sojourn in Africa, she has been called away, and by this afflictive dispensation a kind husband is bereaved of his greatest earthly solace, and the Mission disappointed in their hope of finding in our departed Christian friend a fellow-helper of their labour and their joy. By it also another monument is set up in that “land parched and dry,” testifying to the love which counts not life itself too dear to offer for the spiritual good of those who are ready to perish.

It is with sorrow that the Committee are obliged to add that the above is not the only instance of affliction and bereavement which has overtaken that

Mission since the last report. The Rev. Mr. Henning has lost his amiable helpmeet, who died at Norfolk on the 1st of June, after a very short illness, leaving him totally blind, and with the charge of an infant but a few months old. Long a most faithful and efficient member of the Mission, Mrs. Henning's usefulness was continued after her husband's loss of sight compelled him to return to the United States, and at the time of her death she was accompanying him on a journey in which he was engaged on behalf of the African Mission. While Mr. H. was advocating the cause in the pulpit, she, in a more retired, yet scarcely less important sphere, was enlisting the sympathies of Christian women in the various objects which Bishop Payne had recommended. Her loss is very great to the Mission; and to her husband, humanly speaking, irreparable. Mrs. Henning, in addition to other most excellent and valuable service, prepared and published an account of the Mission, which had engrossed her mind and heart. This interesting volume, which gives a brief history of the efforts of our Church to spread the Gospel among the natives of Africa, and develops the Christian character of the author, ought to be in the hands of every friend to the cause of civilization and Christianity in that land.

Bishop Payne, shortly after his return to Africa, finding that Mr. Henning, on account of loss of sight and failure of health, had been obliged to retire from the Mission, wrote as follows: "However we may mourn over the cause and the loss of a brother and sister dearly beloved, it could not reasonably be expected that one afflicted like Mr. Henning could long endure as a missionary in Africa. They carry with them the confidence, the affection, and earnest prayers of all who have been associated with them in the Mission."

The views of the Committee in retaining the services of Mr. Henning are found to correspond with those of the Bishop. He says: "I have suggested to Mr. Henning a mode in which I think he may be most usefully employed in the United States, if it shall please God to restore his health. It is, either under the direction of the Foreign Committee, or that of the Diocesan Missionary Societies, to plead the cause of Missions before every congregation in the land to which he can get access. 'To imbue Christian men with the spirit of missions, is to acquaint them with the missionary enterprise,' and to acquaint them with the missionary enterprise requires a special agency; and Mr. Henning's affliction for Christ's sake, and his eloquence, (for God has given him eloquence), will give much effect to missionary arguments presented by him."

The same letter which conveys intelligence of the death of Mrs. Scott, in June last, states also that all the members of the Mission, with scarcely an exception, had suffered from sickness, and that the health of Mrs. Payne and Miss Williford had become so much impaired as to render necessary their return to the United States for the purpose of recruiting. They were expecting to leave Cape Palmas in the July packet for Baltimore, and their arrival in this country is now daily looked for.

The Rev. Mr. Rambo returned to this country last spring on a short leave of absence, and will probably embark for Africa in November next, in company with other missionaries recently appointed. He has employed himself, during a portion of the time since his return, in efforts to procure the requisite aid for the enlarged operations of the Mission.

The Committee, in their last Report, mentioned the departure of the Right Rev. Bishop Payne for Africa, accompanied by several missionaries. They reached the scene of their labours on the 7th day of July, 1852, and their arrival was the occasion of great joy and gratitude.

"It was truly cheering," says one of the missionaries who was there to welcome them, "to meet so many who were willing to give up their friends and homes to undertake the missionary work among these desolate and degraded heathen. But Jesus, according to His promise, will be with them always. The Bishop's coming was announced by the noise of the children and natives following him. We rejoiced that God had kept, blessed, and restored him to his work."

Speaking of the voyage, the Bishop says: "We were able to hold religious services, with very few exceptions, in the cabin, and in the hold twice every day, and on the Sabbath two public services."

The Bishop took with him from Bassa four boys who went out in the same vessel which carried him to Africa. They are to be beneficiaries of the High School. He also met with an intelligent coloured teacher in Bassa, who also went down with him to assist in the Mission, and who, the Bishop thinks, was likely to prove quite an acquisition.

On the return of the Bishop to the seat of the Mission, active measures were commenced by him for more vigorous and enlarged operations, and he was at once busily engaged in carrying on the various buildings for which he had received funds when here. In one of his early communications, subsequent to his return, he says: "You will be pleased to hear that our Orphan Asylum meets with great favour here, and that the colonial authorities have already agreed to give me a lot for the purpose on the extremity of Cape Palmas, just where I desired it. I have given directions to commence quarrying the rock, so as to proceed with the building at once; I have also sent an order to Baltimore for window-sash, &c., to come out in December."

And more recently, viz., under date of 6th October, 1852, he writes: "My last, I think, informed you of my having selected and secured a desirable location for the proposed building. Since that time the building has been commenced, and is progressing with as much dispatch as is possible here. The lower story is to be of stone, and this, it is hoped, will be completed in two months from this time. It will involve an expenditure of between eight hundred and a thousand dollars."

And at the same time, speaking of the general operations of the Mission, he says: "Our missionary operations proceed in the usual routine of daily preaching and teaching in the boarding schools, and amongst the heathen in

their villages. The congregations continue as good as in former years, and we are in the cheering hope of gathering out, in God's own good time, a people unto His name."

The Bishop held his first confirmation in the new Church of St. Mark's, in the colony, on Christmas Day, 1852, in the presence of a large congregation. Twenty-five persons were confirmed. As this was the first service of the kind ever performed in this place, it was an occasion of more than common interest.

The publication of a small newspaper, called "The Cavalla Messenger," was commenced in the Mission in March last. It is printed in Grebo and English by two young native Christians; and it was hoped that it would be a benefit to the young connected with the Mission, besides giving employment to those engaged in it.

Such advices as have reached the office show that the members of the Mission have been actively engaged in their various duties; and with the present enlarged sphere of operations, and the contemplated establishments at Monrovia and Bassa Cove, fields at once to be entered upon, our African Mission stands out before the Church as a great and noble work; and in view of the present aspect of its condition, well may we say in regard to it, "hitherto hath the Lord helped us."

The Committee subjoin such reports as have reached them.

The following extracts from the letters of the Rev. Mr. Hoffman show the diligence with which he labours:—

"CAVALLA, November, 1852.

"During this month, I have continued to enjoy good health, and been enabled to attend to my usual duties; have preached in the native towns, at our station, and in the colony, in all twenty-two times, and administered the Communion once, at St. Mark's, Cape Palmas.

"During October, 1852, my duties have been uninterrupted. The five towns in the immediate neighbourhood have been visited, either for preaching or instructing the youth, twenty-five times, besides preaching every Sunday evening at the Mission station. The day-school at Dodo-Lu has been kept up with an average attendance of seventeen scholars. Five of these are beginning to read simple sentences in their own language; five others have learned their letters.

"Another school was commenced on the 19th October, in the large town near us. The average attendance here has been twenty-one. One of the number has learned to read easy sentences in Grebo. All the children in these schools have received religious instruction, and an attempt has been made to teach them to sing. But they are exceedingly wild and rude, and it is next to impossible to maintain order.

"A native youth by the name of Gidawudi, who, for more than a year, has been in the habit of coming to the station on Saturday evenings for religious instruction, asked to be allowed to teach the children in his town every evening. This he is now doing. He has learned to read both Grebo and English; and, although not a professing Christian, he is under instruction, and we hope he may become one. Thus, in three out of five towns we have schools, each doing a little for the elevation of the rising generation. To another town, one of the ladies goes every Wednesday, gathers the children in a native house, and, sitting or standing round her, they are taught the things of God, while parents and friends not unfrequently stand by, listening with attention."

In addition to the Journal of the Rev. Mr. Horne, the following summary, relating to the station at Rocktown, has been transmitted. Rocktown is one of the smaller out-stations, recently under the charge of Mr. Henning, now under the care of Mr. Horne:—

“On Thursday, August 26th, 1852, I reached this station, and assumed the charge of it. On the first Sunday, unfavourable weather prevented my holding a service at the native town, and confined us to the school-room, where Morning Prayer and a sermon were used in the forenoon, and the Sunday-school conducted at three p. m. Since then, as long as the state of my health permitted it, I have conducted Morning Service on Sunday, at a spot between two adjoining towns; and when the rains have kept us within doors, we have worshipped in the school-room. For some time I was able also to preach, on several afternoons of the week, in the neighbouring villages; but a long illness has laid me aside from these and all public duties. My returning strength, however, gives me hope of being soon in a condition to assume again the whole of my allotted work.

“In the school attached to the station, there were seven boys regularly attending, and supported by the Mission at the time of my arrival. These were under the care of J. M. Minor. Shortly after, the number was increased to sixteen; and these have nearly all remained to the end of the year. Until attacked by sickness, I was present in the school, and taught the more advanced scholars during every forenoon of their attendance.

The Fishtown Station, including Middletown, both for the present attached to Rocktown, enjoyed regular services for a few weeks only since last July, rendered by Rev. J. Rambo, whom I requested to retain these villages in his missionary care, while awaiting a conveyance to the United States of America. An attempt has been made to establish a day-school at Fishtown, but various difficulties have been found in the way. I propose, as soon as I shall be able, to visit these two villages on alternate weeks.

SUMMARY.

Rocktown.		Fishtown.	Total.
Preaching-places.....	5	2	7
Baptisms.....	0	0	0
Confirmed.....	0	0	0
Communicants.....	7	5	12
Marriages.....	0	0	0
Burials.....	0	0	0
Sunday Schools.....	1	0	1
S. S. Teachers.....	2	0	2
S. Scholars.....	19	0	19
Day-School.....	1	1	2
Teachers.....	1	1	2
Scholars.....	16	12	28

Report of the Semi-annual Examination of the Schools, in December last.

“Our semi-annual examinations were held at this station, on Monday, the 20th, and Tuesday, the 21st. The exercises on Monday were commenced with prayer by the Bishop, when the girls were examined by Miss M. J. Williford. The first class, consisting of Sophia Stone, Ellen Milnor, Ellen May, Jessie Lee, Eliza Taft, were examined in Scripture Questions, Smith's Grammar, (pages 79 to 84, parsing, and questions on the various parts of speech; Geography—general questions on the map of the world, the United States, and Asia; History—The Child's Second Book of History, Great Britain, (Chaps. 26 to 29); Arithmetic—addition, subtraction, multiplication, and division, rules and examples; Philosophy—Miss Smith's (2d Part), Mechanical Powers; Spelling and Grebo. The prizes in this class were given to Sophia Stone and Ellen Milnor.

“The second class, consisting of Jane Suddards, Anna Humphries, Eliza Ro-

berts, Anna Payne, after reading a chapter in the Bible, were examined in the Child's First Book of History, Smith's Geography, Arithmetic, (as far as multiplication), Spelling and Grebo. The prizes in this class were given to Anna Humphries, Jane Suddards, and Eliza Roberts.

"The third class, consisting of Eleanor Vinton, Harriet Vaughan, Lucy Bird, Nancy Perry, after reading a chapter in the Bible with the second class, were examined in Mitchel's Primary Geography, Arithmetic, (as far as multiplication,) Child's First Book, History, Spelling and Grebo. Prizes were given to Eleanor Vinton and Lucia Bird.

The fourth class, consisting of Lucy Balmain, Sarah Gallagher, Sarah Morgan, Rachel Maynard, Elizabeth Newman, (Elizabeth Newcomb, absent,) after reading the ninth chapter of St. Mark, were examined in Parley's Tales about Europe.

"The little girls received a private examination a short time before. Their names are Isabella Neville, Mary Bowman, Sophia Bartholomew, Margaret Mercer, Fanny Ingle, Anna Wisner, Josephine Williford, Jane Wilson, Blanche Munroe, Laura Gertrude, and Ann Glover.

"The exercises of the day showed an advancement in the children, creditable both to themselves and their teacher. The examination closed at half-past 4, with some appropriate remarks from the Bishop.

"On Tuesday, December 21st, the examination of the boys' school took place, the Bishop opening the school, and Mr. Rogers conducting the examination, first, by hearing the Bible Class, consisting of A. Humphries, N. S. Harris, John Woart, William Hodge, John W. Hutchings, T. C. Brownell, Wm. Sparrow, Charles Morgan, Geo. W. Natt, William H. Kinkle, Wm. White, Francis Hoskins, John Farr, Paul Trapier, read the first chapter of Isaiah, and answered questions on it.

"A class in the Testament was heard, by Samuel F. Williams. The class is composed of Stephen H. Tyng, Hugh Smith, Edward Neufville, E. P. Messinger, Solomon Alter, and Seneca Bragg.

"A class of little boys repeated Scripture texts, and answered Bible questions; their names are, John Russell Paddock, Newton Spear, Hayward Jones, Harry Cunningham, Martin Parks Valentine, J. B. Gallagher, George Leeds, J. T. Waring.

"The first class, composed of H. Humphries, J. W. Hutchings, and Wm. H. Kinkle, recited in Comstock's Philosophy, general properties of bodies, &c.; Smith's Grammar, general questions, parsing, &c., Grebo, the 4th chapter of St. John. N. S. Harris recited in this class in the two last studies and in history, Child's Second Book of History. The remaining scholars, viz., T. C. Brownell, Paul Trapier, G. W. Natt, John Woart, William Hodge, John Farr, Francis Hoskins, William White, Charles Morgan, Wm. Sparrow, E. P. Messinger, Jos. Bullock, S. H. Tyng, and S. Alter, were examined generally in history and geography; also most of them in Grebo, the first chapter of St. John. G. W. Hutchings, Wm. H. Kinkle, T. C. Brownell, and George W. Natt, each recited a selected speech. Prizes were presented for general excellence to Hector Humphries, Thomas C. Brownell, John Farr, Edward Neufville, and Paul Trapier. Additional prizes were given for punctuality at morning and evening prayers, to Sophia Stone, Nancy Perry, Eleanor Vinton and Anna Payne. Also of the boys to G. W. Natt, J. Farr, N. S. Harris, Ed. Neufville, H. Humphries, Wm. Hodge, and G. W. Hutchings. A few remarks from the Bishop closed the examination.

"During the morning, a number of children from the towns about us had been at the door and windows, and seemed anxious to show what they knew; most of them having attended afternoon or evening school in their towns. So they were called into the school-house, and a number of Scripture questions asked them from the Bible and the 'Peep of Day;' they repeated the Grebo alphabet together, some spelled in Grebo, and a few read. Having addressed them briefly on the worth of knowledge, especially the knowledge of God's truth, they each received a cup of rice and a piece of salt meat, and they went away highly delighted."

EXAMINATIONS AT MOUNT VAUGHAN.

"These were held on Thursday, the 23d, the Bishop, Mr. Rogers, Mr. Hoffman, and myself, having gone up on the previous day.

"Seventy-four children assembled in the morning at the chapel; nearly an equal number of girls and boys. The Bishop having conducted the opening exercises, the children were examined in the usual elementary studies. Although most of the children were small, nearly all were able to read the Bible, which was the opening exercises.

"The more advanced High School scholars were examined in the latter part of Smith's Grammar, Arithmetic, the Extraction of the Square Root, &c., Philosophy and History.

"The care of the school has, during the last six months, devolved chiefly on Mr. Thos. Mason, whom the Bishop brought from Basa as secular agent. Mr. J. T. Gibson having been obliged, on account of weakness of his eyes, to give up teaching, has for a time taken the duties of secular agent.

"The girls were examined by Mrs. Thomson and her daughter, in reading, spelling, geography, &c.

"At the close of the examination, Edward Simpson, the oldest scholar in the High School, read a very appropriate and creditable address to his fellow-students. Mr. Rogers then addressed the assembled schools and visitors, and the exercises were closed by the Bishop."

The candidates for orders in this mission are as follows:

Mr. Rogers, white.

" Greene, colored.

" Russell, white, late Methodist minister, colonist.

And three native candidates, six in all.

[Since the preparation of the foregoing Report, letters as late as the 7th day of June have been received from the Mission. These contain nothing important in addition to the foregoing, except such particulars as are presented in Bishop Payne's Annual Report to the Board, now presented; and it is not thought necessary to repeat in this Report matter therein contained.]

In concluding this portion of their Report, the Committee would direct attention to the cheering prospects presented in the developments of God's Providence, touching that land shrouded in darkness—poor, down-trodden Africa. They feel almost warranted in declaring, concerning it, "the night is far spent, the day is at hand." God in mercy hasten its coming.

In every point of view, Africa is assuming a position of importance. The eye of the merchant sees there vast resources to be brought out by commercial intercourse—the eye of the philanthropist is turned to it as the asylum wherein are to be gathered home the children of that much afflicted people—the eye of the Christian sees with joy that out of clouds, long dark and heavy, God has been preparing a gracious rain, which shall fall in fertilizing showers upon that thirsty land.

The importance of that country in a commercial point of view, has been brought to the notice of our government, and incipient measures have been taken for the exploration of Africa, eastward of Liberia; and the Secretary of the Navy, in his late report says, "I most earnestly commend the sub-

ject of the exploration to the early and favorable attention of Congress, with the expression of my conviction, that there is no enterprise of the present day that deserves a higher degree of favor, or that will more honorably signalize the enlightened policy of this government in the estimation of the present and of future generations."

In view of these steps on the part of the United States Government; in view, also, of the very great importance which the English Government attach to the opening of trade with all parts of Africa, the Committee deem the conclusion most reasonable, nay, that it approaches well nigh to certainty, that the whole of that Continent will speedily be made accessible to missionary effort. And when, in connection with this, we consider the instruments and appliances made ready to the hands of the Christian Church, in the reborn and Christianized thousands of Africans, particularly those in connection with the missionary establishment in Sierra Leone, among whom one hundred and fifty different languages are spoken—in view of all this, the Committee feel that the duty of the Church is imperative to push with all vigor the prosecution of her work.

China.

A review of the past year, in regard to the Mission in China, has impressed more deeply than before upon the minds of the Committee a conviction, that it ought long since to have been strengthened by many additional laborers. The foundation has been laid for a great work, and means and appliances are provided, so far as pertain to buildings and other accommodations, sufficient for a force four times as great as that now connected with it. And one of the effects of this want of men is now most severely felt, while impaired health has compelled the head of the Mission, and several others, to return to this country to recruit, necessarily leaving a number there entirely inadequate to its demands.

The Committee feel that they have hitherto done what they could to remedy this defect, in reiterating again and again the repeated calls for help which have come to them from that land.

The Church labors under no restrictions so far as extent of field is concerned; it is well nigh limitless; and the accessibility of the people is the freest that can well be imagined. And as to the prospects for the future in these respects, so far from any indications of unfavorable changes, the probability seems *this* rather, that the whole empire of China will soon be thrown open as one boundless field for missionary operations.

The Committee would be rejoiced exceedingly by any well-grounded assurance that the accessions to this Mission now reported are to be followed

by a more ample increase of men, who shall willingly offer themselves to this most interesting work. They look upon lack of men as the *first* want, believing that means for their support will, eventually, be provided, though there be some slowness on the part of the Church in coming up to the measure of her duty in this respect.

The Right Rev. W. J. Boone, D. D., Missionary Bishop to China, arrived in New-York on the 30th of January last, in the ship *Witchcraft*, from Shanghai. He was accompanied by Tong Chu Kiung, a young Chinese, educated at the Mission School, and now a candidate for Holy Orders.

Some important matters relating to the Mission, made the Bishop very desirous of returning to the United States by the way of England; but at the time of his leaving China, he found himself too feeble to undertake the overland journey.

Before leaving China, Bishop Boone made arrangements for as an efficient conduct of operations there as was possible under the circumstances. The state of his health has been such during his stay in this country as to make it necessary for him to abstain from preaching.

The effects of the climate had wrought such unfavorable changes in the health of the Rev. Mr. Syle, that, after a continuous residence there of eight years, he found himself obliged to return to this country. This course has been entirely approved of by the Committee, who have given him leave to remain at home for one year from the time of his arrival here. He with his family reached this country in May last, since which time they have been afflicted by the loss of one of their children.

Mr. Syle, since he came, has rendered excellent service in presenting in various places the claims of the China Mission, and this course he proposes to continue during the coming winter.

Mr. Points has found it necessary to return for a short time to the United States, for the purpose of giving attention to some private affairs. He arrived a few weeks since, and hopes to be ready to embark again for China this fall, in company with the Bishop.

Our last advices from the Mission bear date June 21st, at which time all connected with it were well.

The Committee are much gratified to find that the obstacle which the acquisition of the Chinese language seemed to present, is far less formidable than it once was.

In proof of this, we quote the following from one of the Bishop's letters:—

“Mr. Nelson read the service for me in Chinese, last Sunday, reading remarkably well, as the Chinese said, and I thought. Mr. Keith will read next Sunday. Mr. Points made a very neat address to his Sunday-School Class, which was well understood. This is remarkably well for seven months, and showed that the facilities for acquiring the language are much increased.”

And Mr. Syle, in his Journal, remarks,

“The brethren who came six months ago began at once to put their shoulder

to the wheel, and now they are so far independent, with respect to the language, as to require very little help from their predecessors in the prosecution of their studies."

And the relief afforded by additional laborers is thus noted—

"It would be a great omission in my record of events, if I should fail to notice the great advantage to my health and spirits which has resulted from my being relieved of the many and distracting duties, which, previous to the arrival of our friends at Christmas, had devolved upon me. So distracting were they, that no one department of effort could be carried on with any satisfaction—neither the services of the Church, nor the work of the school, nor the translation of books, nor the oversight of day-schools, nor the distribution of tracts, nor visiting among the people, nor the maintenance of our English meetings, not to mention other means of usefulness which could not even be entered upon,—but now it is otherwise."

The native Deacon, Chi, has proved himself faithful, and is a very efficient helper in the missionary work. He acts as assistant in conducting the services in the Church. Besides this, he attends every morning upon a school under the care of Miss Jones, and opens it daily with prayer and instruction, and has shown himself quite apt in such teaching.

There are within the Mission premises a boy's school, numbering 60 scholars, and a girl's school, numbering 30 to 40 scholars.

In addition to these, six other schools are conducted in various parts of the Mission, numbering together more than 100 scholars—full 200 in all.

During the past year a Mission Chapel has been built, 60 feet by 30; cost about \$2,000; \$600 was subscribed by members of the foreign community.

The whole number of baptisms in the Mission, twenty-nine.

On Sunday, the 12th day of October, 1852, the Bishop confirmed five—three men, one youth, a scholar, and one woman.

"This," says Mr. Syle, "increases the number of our communicants to twenty-four, though, I lament to add, that, of these, seven are under suspension, one having been led off by the Romanists, and the rest having loved this present world, with the lusts thereof. Truly grievous is it that they should have been 'so soon turned away.'"

Candidates for orders in this Mission.—For Priest's Orders, one native; for Deacon's Orders, three: one American and two natives.

[NOTE.—The last Quarterly Reports from the Mission are subjoined.]

SHANGHAI, Dec. 23d, 1852.

MY DEAR BISHOP,—

In giving you a report of the last quarter of this, my first year, in China, I would thank God and take courage for the measure of health and strength enjoyed by me and my family since our arrival here, and that some tangible progress, however small, has been made in the work of preparation for proper missionary duty. It is certainly a source of comfort and pleasure to be able to speak even a few sentences, expressing some of the blessed truths of the gospel, so as to be understood by those around us here who have been nurtured up in ignorance, idolatry and superstition.

At Wong-Ka-Mo-Dur, services have been regularly held every Sunday since the seventeenth of October. Mr. Syle, or Chai, generally preaching, and the con-

gregation being very good. My two little schools amounting to twenty-five or thirty children, with their teachers, form the only regular part of the congregation; most of those join in the use of the Confession, Lord's Prayer, and Creed. One of the schools being in the same house which we use as a chapel, and where I go to meet my teacher, it is very easy to take a short time of almost every day that I am there to catechise the children, or try and give them some instruction in Christian truth. So far, I have used the catechism on the creed in the Shanghai dialect, and St. Matthew's gospel in the same—a few chapters of which we have gone through, taking a few verses at a time, and endeavouring to have them well understood. The children seem quite interested in both these exercises—the catechism and the gospel—and have become quite familiar with them as far as we have gone. There is a regular attendance at this school of fifteen to eighteen boys. The other school, situated near the Chinese military parade-ground, contains twelve or thirteen children, who, having begun some time after the others, and not being so convenient to me, their progress is necessarily small as yet.

The books in the Shanghai dialect are, undoubtedly, a great help both to me in teaching, and to the children in learning. The boys in the Wong-Ka-Mo-Dur school who could read somewhat—when I had begun St. Matthew with them—were very anxious to get each a copy of it, saying, that they wished to take them home and read them there. This idea I sought to encourage, but, of course, cannot say how much they have read in this way. It is, at any rate, a cheering thought, that some of these children, instructed in the truth of the gospel, may become lights in their dwellings, and, by the grace of God, shine brightly in their heathen homes.

For several weeks past, I have assisted Chai in the morning service at the Church in the city; he having had charge of that service regularly every Sunday since you left.

Last Sunday, in the afternoon, he went with me to preach at Wong-Ka-Mo-Dur: and passing by the parade-ground, where there had been an execution the evening before, we saw a crowd in a high state of pleasurable excitement around the criminal's body, which was still left there. Thinking that a fit occasion to try and direct their minds to Him who died the just for the unjust, I commenced speaking from the steps of an old temple there, and the crowd readily came around me and listened attentively for awhile, until some one proposed to ask me for an explanation of the earthquake which had been felt a few nights before. This passed quickly from one to another, until one near me asked the question in behalf of the rest. On this new subject my Chinese vocabulary was soon exhausted, and the attention of the people being distracted, I thought it was as well to go on to my school, where, besides my two sets of boys, a number of others came in and heard Chai deliver his message.

I hope the time is not very far off when I may be able to keep up this service, so as to leave the rest of our force to be expended elsewhere.

Yours, very sincerely,

ROBERT NELSON.

REPORT OF REV. C. KEITH TO THE MISSIONARY BISHOP.

DUTIES AND STUDIES—DETAILS OF A SCHOOL VISITATION.

SHANGHAI, December 22, 1852.

MY DEAR BISHOP,—

Since my last report, I have continued to hold evening prayers with the boys as formerly, and have finished the Book of Judges in course. Chi has finished his recitations with me in Pearson on the Creed, and is now engaged in reviewing it by himself. I have read service every Sunday morning in the school chapel, and have twice assisted Mr. Syle in administering the communion. I have also catechised the boys every Sunday afternoon. In addition to these duties, I have, at Mr. Point's request, taught three hours a day in the school, for the last month.

I am not able to report, as I had hoped, the commencement of my labors in the way of preaching, but hope to begin very soon.

The day-school at Le Oong k'u, under my charge, has not recovered from its dispersion last summer, but is doing rather better than a month or two ago. It may be interesting to some at home to record the results of a visitation which Messrs. Syle and Nelson and myself, made to all the schools under our charge, about a fortnight since. We gave no intimation beforehand to the teachers or scholars, as one of our objects was to take them in their ordinary state of preparation and instruction.

No. 1.—Under Mr. Nelson's eye, and in the house with him at Wong-Ka-Mo-Dur, we visited first. This school was opened in the middle of September, and the boys have been taught no Christian books except those in the Shanghai dialect. There were twenty boys on the list, but only sixteen present when we arrived. They seemed to be familiar with the first three chapters of St. Matthew, and with six or seven pages of the Catechism, and to understand the meaning very well. Upon being questioned, they gave intelligent answers to almost every question, and seemed to be interested in the exercise. Most of them could repeat the Lord's Prayer, Creed and Confession.

No. 2.—Outside the little south gate, is a school very lately begun, under Mr. Nelson's eye. All the pupils were in attendance, but they had been studying so short a time that we made no examination.

No. 3.—Chi's school, inside the great south gate, has been in operation about two years. There were on the list fourteen boys, all of whom were present, except one who was sick. These boys had not been taught in the dialect at all, until lately, when a few of the larger ones have begun to read St. Matthew. The elder boys answered readily, and seemed to understand the meaning of what they said; but the smaller ones, while they recited the words, could give no account of the meaning.

No. 4.—Near the Church, and under Mr. Syle's inspection, on the list were sixteen boys, of whom twelve were present. They had not been taught at all in the dialect, and although they repeated the words of the Catechism quite well, seemed to have scarcely any idea of the meaning. Of the same date with Chi's.

No. 5.—School at Law-Zak, under Mr. Point's care. The teacher had gone off to the city, and we found only seven or eight boys in the school-room, whom we did not examine.

No. 6.—The next morning we went to visit the remaining schools near us. The day was very cold, and quite thick ice had formed in the night. We found no scholars at either school when we first went, about half-past nine. About ten we tried again, and found Miss Jones' little girls all in attendance. This is the only day-school for girls that has been established, and this has been in operation since the beginning of the Chinese year. It was quite a pleasure to witness the promptness and apparent intelligence of their answers. They have been taught in St. Matthew's Gospel, of which the most advanced have read nearly half, and in the book Catechism, but with constant and repeated explanations and meaning. They showed an admirable acquaintance with all they had studied.

No. 7.—After this we visited again my school at Le Oong k'u, and found five boys out of twenty-three on the list. They have studied the book Catechism until very lately, and had not much acquaintance with the little they had learned of the dialect Catechism. This, of course, cannot be considered as anything like a fair examination of these schools, in many points; but we came unanimously to one conclusion, and that was, that the most rapid and efficient way of giving the children in our day-schools a knowledge of Christianity, was to teach them from books in the dialect, and that instructions in other books was of no present use to the younger children, unless they were so much and so often explained, as to make the instruction virtually in the dialect.

Wishing you all blessings from our Heavenly Father, during your absence from us, I remain yours affectionately in the Gospel of Christ,

CLEVELAND KEITH.

Rt. Rev. WM. J. BOONE, D. D.

REPORT OF MR. J. T. POINTS, SUPERINTENDENT OF THE SCHOOLS,
AND A CANDIDATE FOR HOLY ORDERS, TO THE MISSIONARY BISHOP.*Shanghai, December 1852.*

MY DEAR BISHOP—It is drawing near the close of the first period of three months since your departure from us, and I must, therefore, prepare myself to send you, by this mail, tidings of the school which you founded and nursed up, and in which I know you to feel such a lively interest. I shall not, however, make this communication a mere report of the events of the past quarter. This month will complete the first year which I have spent in the charge of the school; and at the end of this period, it will, I trust, be neither unprofitable to me, nor uninteresting to you, to review the past year, and see what changes have taken place in the school, and what fruits, if any, may be seen of our labors.

I will begin, then, by a mere statistical account of the number of scholars during the year, the manner in which they were allotted into the different classes, and the changes which the numbers of each class have undergone. At the Chinese New-Year, when I began to take my share of the work of daily instruction, the boys were fifty in number; these were divided into three classes: the first consisting of 16, the oldest or more advanced in the school, I took under my own charge, and have since been instructing them daily. During the first three months, I was oftentimes a little dispirited by the difficulty which I found in bringing the boys into the habits of order and industry; this difficulty was so great as to compel me to resort to a very rigorous course of discipline, so that the number of my class was soon diminished to 11, on account of the dismissal of one boy and the running off of four others. The second class was composed of 17 boys who had been here between two and three years, and had, therefore, made a little progress in studying English; the care of instructing these was taken by Miss Fay. Of those who then composed this class, one was dismissed, two have lately run off, and one has since the summer vacation been kept at home, by a severe sickness, which, I fear, is about to terminate in a consumption; there are, therefore, now left of them 13.

The remaining boys, numbering then 21, were all small, and had been in the school less than two years; some of them only a few weeks; these were placed under the charge of Miss Tenney, she being then the only one of us three, who could get along understandingly with the little ones who knew no English. To her was also given the charge of such new comers as should be admitted into the school on trial until the 1st of September, so that the number of her class rose sometimes as high as to 26, and again would be brought down by the unavoidable necessity of sending away some of the new comers (and also some of the above-mentioned 21) on account of their great stupidity or incorrigibly filthy habits. Therefore it is, that her class now numbers 21, as in January last, although eight of that number were taken in the school between January and September.

This arrangement of the classes was adhered to until June, when sickness prevented Miss Fay from continuing to teach her class. As we were then in hopes of seeing her soon again able to labor with us, it was thought that without great detriment to the boys, her place in the school-room might temporarily be supplied by Sin Kway, who is the best-behaved, most trustworthy, and one of the farthest advanced of my class. As Miss Fay's illness, however, continued without much prospect of improvement, it was after two months not deemed advisable to keep Sin Kway any longer from his studies; Miss Tenney and I, therefore, tried to divide the whole labour between us. In order to do this, I added to my eleven boys, six (two of whom have since eloped) of Miss Fay's boys, giving the rest to Miss Tenney, and making the largest of my class take turns in helping her to instruct the smallest ones. This method was not long found to work well, as it gave both of us more to do than was profitable either for ourselves or the boys. Since your departure we have, therefore, availed ourselves of Mr. Keith's willingness to give us his assistance, and have made a few consequent changes in the plan

of teaching. The first class consists, now, of 15 boys, whom I instruct during the first half of the morning, and Mr. Keith during the first half of the afternoon. The second class and the fourth class study and recite together: the second consisting of the nine boys left of Miss Fay's former class, and the fourth consisting of six boys who have been received since the 1st of September, and to whom will be added any who may be admitted before September, 1855. These two classes I take charge of during the first, and Mr. Keith during the latter half of the afternoon. The third class of twenty-one small boys is instructed every morning by Miss Tenney.

The domestic duties of the school are, as before, as nearly as possible equally divided between the two ladies; Miss Tenney having her own twenty-one, and five of my larger boys, on her side of the house, of whom she has the entire management: the rest of the boys are all under Miss Fay's charge, I giving her what assistance I can, in anything that her strength may not allow her to attend to.

I next shall speak of the progress of the boys in their studies, so far as I have had the opportunity of marking that progress. I commence with my own class, which, as it now exists, may be considered as composed of four sections. The first, consisting of four boys, and the second of three boys, have been carrying on the same studies, but not with the same rapidity. They have both, however, gone through a small work on Natural Philosophy, one on Geography, and one on English Grammar, and are now well advanced in one on Astronomy: besides which, they have gone through the principal chapters of Arithmetic, four or five books of Geometry, and made very good progress in Algebra. I cannot go on without remarking upon the facility with which they seem to get on in the latter department, for I think that their progress therein would do credit to boys in our schools at home. This symbolic language seems more allied to their own mode of learning, than anything else to which we make them devote themselves, so that they take quicker hold of it. It seems to them so natural to express by one character, what we would express by a long phrase. These two classes are now able to resolve almost any problems in equations of the first and second degrees.

The other two sections of my class are pursuing studies more elementary, and being boys of much less intellect than the others, get on more slowly, and are much more troublesome to instruct. Still, the marks of improvement in them are very evident; at any rate, I think I have gained one great point with them, by training them, in that which a Chinese school-boy always will find it hard to do; namely, to think and reason in some measure for themselves. That object once attained, I think we may hope for an arithmetical, if not a geometrical, ratio of improvement in them. As for the rest of the children, I think it hardly worth while to go through a narration of their present and past studies. They are just about what any one would imagine children to be, who had been to school for so short a time.

We feel here very much the great want of such books as would be at all suited to these children; what suits children at home, will be oftentimes wholly unfit for them; so that having this difficulty to contend with, it requires indeed a large amount of patient labor to carry them through that which might otherwise have been an easy task. It is, however, with much pleasure that I often look around upon those who now compose the little flock, in anticipation of the time when they shall be the first class: the bright intelligent faces of many of them seem to promise me that I shall find the task of instructing them an easy one, in comparison with the labor which I now have to bestow on some of their seniors.

Although it has not been my happiness during this my first year here, to see any of those of whom I have had the care, openly avow themselves believers in, and followers after Christ, still I think I may safely report a decided improvement in the general deportment of most of the larger boys, and an increased interest in the study of those things which it is our especial object to teach them. One scholar only (Ny Hong Nioke) was baptized by you on last Whitsuntide; but he had been for some time before my arrival a candidate for baptism. I think, however, that I can trace among others of the older boys, such workings of the Holy Spirit as will, I hope, soon cause them to seek Him who alone is able to save. Of the two Canton

boys, the younger one (Kwun Nin) has been remarkably attentive to all the religious instruction given to him, and I am anxiously and hopefully looking forward to seeing him make an open profession of faith in Christ. His brother, though he has during the whole year been very heedless and unmanageable, has lately, of his own accord, expressed to me his sorrow for his past misconduct, and his desire to amend; believing him to be in earnest, I cannot but hope soon to see in him the evidences of a change of heart.

Yang Sin Kway, who was baptized nearly three years ago, continues to give us much ground for confidence in the sincerity of his professions, and renders me much assistance in the school, both by the force of his good example and by relieving me of many troubles in some little duties which I entrust to him.

There is one great desideratum in a school of this kind, which, could it be once supplied, would relieve those who are in charge of a great part of the care and anxiety which now must often weigh heavily upon them. I allude to the want of Christian Chinese teachers; sound, trustworthy men, into whose hands we may safely entrust the children without the necessity of constant watching lest their charge be neglected, or be inoculated with those heathenish notions, from which we use so much care to keep them clear. This want, which is felt daily more and more, increases the earnestness with which we now hope for and pray for those boys who are under instruction, that by Divine assistance, we may be enabled to make of them well-educated Christian men, who may, in after years, supply that want now so much felt, and aid us in the work of instructing those who shall succeed them in the school.

One circumstance in connection with the school, which I take pleasure in reporting, is the good repute in which it begins to be held among the Chinese. Many of their prejudices, and their odd and silly notions with regard to it, and our motives in gathering children into it, seem to be removed, so that, at present, the chief objection I hear urged against it, is the length of the term for which we require the children to be bound, and even this objection is much more easily overcome in their minds than heretofore. Had we a sufficiently strong corps of teachers, I have very little doubt that we could, without much trouble, greatly enlarge the number of scholars.

After a careful review of all the events of the past year, which bear in any way upon our school operations, although there have been many very discouraging circumstances, though the end of the year finds much unfinished, or, perhaps, even scarcely commenced, which, at the beginning, we had trusted to see ere this completed; yet there have been evidences given us that the Lord has worked with us, and if he be with us, what need we wish for more? It would be enough for us that he has promised to bless the work in which we are engaged. This promise should, and I trust would uphold us under any discouragements which might befall us. But the Lord has given us here more than this; it has pleased him to encourage us to renewed exertions, by allowing us to see in part the fulfilment of that promise; he has been pleased to water and cause to spring up some of that seed, which, at his command, we have been sowing in this barren soil.

I cannot close, without adding a few words, to express with what anxiety I am hoping soon to hear of the prospect of an accession to our missionary band. Sickness has already thinned our numbers, and is threatening soon to take away others of our companions, thereby rendering still weaker a force already unequal to the immense work before us. Thanks to Mr. Keith's kind assistance, we are at present able to give the boys all the attention which is absolutely needful; but the time is fast approaching when there will be pressing upon him other duties of as great importance, and more properly falling to his share of the missionary work. In that case, what is to be done? If the aid for which we call so loudly to our Christian friends at home be still withheld from us, there seems then to be no alternative left to us but to narrow the circle of our labors, lest by attempting to carry out a scale beyond our strength, we succeed in doing nothing else as it should be. I trust it may not come to this; it would be a hard trial to me to have to give up any of those now under my charge, for want of the proper means of attending to them; and almost as loth would I be to shut the door upon any, of the many

whom the increasing good report of the school is likely to gather into our fold ; it would seem hard to deny to them what we have come so far to bestow upon them. But unless help is soon sent us from home, our sphere of operations will have to be lessened in some way or other ; and as the need at present most felt is of persons to aid in the schools attached to our mission. I fear that any narrowing of our bounds must first be felt in those schools. May it please God to raise up many who shall feel such a love for him and his cause, that they will gladly answer the call which now comes to them from the far-distant shores of benighted China, and hasten to the field where their aid is so much needed.

As I am sure that though you are far away from us, yet your heart is often with us and the cause in which we labor, it would be useless for me to beg of you to bear in mind our great want of help. I need, therefore, only add my daily prayers that the Divine blessing will attend you in all things, especially in your efforts in behalf of our mission ; and may you be speedily restored to us, to give us that aid which is afforded in a large measure by your presence, even when bodily infirmity forbids your taking upon you the more laborious parts of the missionary work.

Ever your attached young friend,

JOHN T. POINTS.

P. S.—Since writing the above, Mr. Syle and I visited the little boy whom I mentioned in the third page as being sick ; finding him much better, I have brought him back to school, so that our whole number is now fifty-two.

The Committee do not think it necessary to enter into any details in regard to the present political aspect of affairs in China.

The public prints have placed in possession of the whole Church all the facts with which they themselves are acquainted. They remark, however, that they have no apprehension whatever of any serious hindrance, even temporarily, to missionary operations ; and their own opinion is, that the result of the present commotions will be to widen the field for direct missionary effort. They have no means of solving the question which naturally arises touching the religious element in the existing revolution.

The Committee beg leave to call the attention of the Board to the fact, that important questions have arisen respecting the matter of Episcopal jurisdiction in China, particularly with reference to the present seat of our Mission at Shanghai. This had been the subject of correspondence between our Missionary Bishop and the Bishop of Victoria, prior to Bishop Boone's return to this country ; and since his arrival documents setting forth his, Bishop Boone's, views, have been prepared ; which documents were entrusted to the hands of the Right Rev. Bishop Mellvaine, and the Rev. Alexander H. Vinton, D. D., who were on the eve of starting for England, with a request that the same might be laid before the proper Church authorities there, so that some satisfactory adjustment might if possible be made in this matter.

The following report of the Sub-Committee on the China Mission will show what result has been reached.

REPORT OF SUB-COMMITTEE ON THE CHINA MISSION.

The Sub-Committee on "China" having considered the papers referred to them, connected with the Mission of the Right Rev. Bishop Mellvaine and the Rev. Dr. Vinton, report,—That every thing appears to have been done by these gentlemen, which was within the limit of their power, to bring the important interests committed to them to a prosperous and happy result. The want of that success to this negotiation, which the Foreign Committee desired and had anticipated, cannot be attributed to any deficiency on the part of these respected brethren in their negotiations, but has been manifestly owing, both to the peculiar objections arising from the Committee of the Church Missionary Society, and the influence of that connection which subsists between the Church of England and the civil government of the country. The Committee of the Church Missionary Society are naturally averse to relinquishing any ground, which they have at all occupied in their great work of spreading the Gospel, or to acknowledging themselves shut out from any new field which they desire or feel called to occupy. But we cannot avoid a feeling of regret, that the same motives which have previously induced that great and excellent Society, elsewhere to yield the occupation of a field of labor to American Christians not representing an Episcopal Church, lest there should arise an inconvenient interference between them, should not have suggested themselves to the minds of the Committee of that Society as equally operative, when the question of possible interference was between them and an Episcopal Church organized with a ministry like their own, and deriving their ministry from the same origin.

We believe there would have been little difficulty in effecting a satisfactory arrangement upon this subject, if this excellent Committee could have been convinced, that a different course from the one which has been adopted, would have been consistent with their views of duty and right. Yet it is beyond a doubt, that there are also difficulties in the case, arising from the temporal and territorial authority, which is considered appertaining to the Episcopate of the Church of England, from acts of Parliament, which are deemed as necessarily operative in the Colonial possessions of the British Empire, as at home; and we fully believe the Committee of the Church Missionary Society had a reference to these supposed difficulties also, in coming to the conclusion to which they arrived, of the impossibility of any practicable arrangement in these premises.

It is quite possible, that we do not adequately appreciate the inconvenience and pressure of these difficulties, and cannot be as sensitive to them, as the representatives of the English Church will necessarily be. We do not, therefore, allow ourselves in any expression of censure, or feeling of dissatisfaction, towards our brethren in England. But we cannot avoid the expression of regret, that it has been found beyond our power to make some

CONCLUSION.

In conclusion, the Committee beg leave once again to call the attention of the Board to the pressing want of funds in this department.

In the very great enlargement of Missionary operations in Africa and China, the Committee have proceeded with great care and mature deliberation. Duty has constrained them to go forward, and they have not doubted the willingness of the Church to sustain the work.

They believe now that the Church needs only to be informed of present necessities to insure speedy relief.

Money must be had at once to save the Committee from serious embarrassment, and for this they now make an earnest appeal.

By order and in behalf of the Foreign Committee,

S. D. DENISON,

Oct. 1st, 1853.

Secretary and General Agent.

Appendix.

To the Most Reverend

the Lord Archbishop of Canterbury,

Primate of all England and Metropolitan :

MAY IT PLEASE YOUR GRACE,—

Your Grace may be apprised of the fact, that the whole Missionary work of the Protestant Episcopal Church in the United States of America, both Domestic and Foreign, has been entrusted by the General Convention of this Church to a Board of Missions, comprising all the Bishops of the Church, and a selected number of clergymen and laymen, chosen by the General Convention. This Board holds an Annual Meeting, and in the recess of the Board, its whole powers are entrusted to two Committees appointed by this Board, under the authority of the General Committee, one for Domestic, and one for Foreign Missions.

The undersigned are the Committee to whose charge the whole administration of the Foreign Missions of this Church has been thus entrusted. In the fulfilment of this very important trust, the Church, of which we are the constituted representatives, has established its Missions both in Africa and in China, under a Missionary Bishop duly consecrated for the work of the Gospel, and the government of the Church in each of these fields. The Church of England, with which the Episcopal Church in this country has ever maintained unbroken fellowship, as identical in doctrine, and in ministry, has also sent forth Missionaries into these lands of heathenism, and consecrated Colonial Bishops to whose jurisdiction these Missionaries and the Churches which they shall be enabled to gather, are to be subjected. The undersigned deem it of the utmost importance to the union and success of the work in which the two churches are thus engaged, that there should be a full understanding, and establishment of the principles of conduct, and of the proper mutual relations between the agents of these Churches, which are to govern them in their necessary commingling in foreign lands. The great object of each Church is the same, viz. : to establish a permanent Church of the Lord, under a native Episcopacy and ministry, for future ages, in these lands converted unto Christ. It seems, therefore, all important to the undersigned, that in the present beginning of the work, both in China and in Africa, there should be such an amicable and Christian settlement of the mutual

relations of the ministry from the Church of England, and from the Episcopal Church in the United States, as shall form a satisfactory basis for future operations, and allow no room for controversies to arise, either between these ministers themselves, or any native representatives of them who may hereafter severally succeed them. For this purpose the undersigned have empowered and requested the Right Rev. Bishop Mellvaine, of Ohio, to represent them with your Grace and the Bishops of the Church of England, in order to arrange such a basis of mutual operation, as shall present the two churches acting in unity and unbroken fellowship, in their great work of preaching the Gospel in foreign lands.

They beg permission to commend this important subject, and the Right Rev. Bishop Mellvaine to the kindness and attention of your Grace, and humbly solicit your Grace's favourable consideration of the important principles of Christian unity and operation, which they deem to be herein inclosed, and the exercise of your influence and authority, as far as shall be deemed proper, towards their settlement.

The undersigned beg leave to subscribe themselves,

With the utmost reverence,

Your Grace's servants,

In the Church of

OUR LORD JESUS CHRIST, .

(Signed,)

JONATHAN M. WAINWRIGHT, D. D., *Provisional Bishop of N. Y.*

SAMUEL H. TURNER, D. D., *Professor Theological Seminary, N. Y.*

STEPHEN H. TYNG, D. D., *Rector of St. George's, New-York.*

G. T. BEDELL, *Rector of Church of Ascension, N. Y.*

P. P. IRVING, *Rector of Christ Church, New Brighton, and
Loc. Sec. For. Com.*

STEWART BROWN.

LEWIS CURTIS.

JAMES F. DE PEYSTER.

FREDERICK S. WINSTON.

JAMES S. ASPINWALL, *Treasurer Foreign Committee.*

*Foreign Missionary Rooms of the Prot. Epis. Church,
NEW-YORK, March 31st, 1853.*

THE BISHOP OF OHIO TO THE ARCHBISHOP OF CANTERBURY.

*To His Grace,**the Lord Archbishop of Canterbury :*

MY LORD,—

Having been appointed by the Board of Missions of the Protestant Episcopal Church in the United States of America, as represented in its Foreign Committee, to confer with your Grace, and, so far as may be necessary, with the other Bishops in England, with a view to the arrangement of certain matters affecting the relative jurisdiction of Missionary Bishops of the Church of England ; and having been requested by your Grace to lay before you in writing the suggestions on that subject, which I had recently the honor of stating to you orally, I proceed very respectfully to that duty.

I need not say, that in proportion as our two churches, so nearly and affectionately related to each other, shall fulfil their high vocation to spread the knowledge of Christ, and introduce the ordinances of His Church among the nations that sit in darkness, their Missions, and the jurisdiction of their Missionary and Colonial Bishops will so approach one another at various points, as to require for the best interests of the whole Church, that some arrangement be entered into between the parties concerned, for the avoiding of conflicting claims of jurisdiction, and a consequent disturbance of peace and fellowship.

The more nearly the churches thus meeting are one in doctrine and polity, while at the same time independent of each other in government, the more needful will such arrangement be found. The Papist in England feels no need of the settlement of any question of Episcopal jurisdiction in England, because he so essentially differs from the doctrines and polity of the Church of England.

It is not my intention, in my present suggestions, to have regard to any of the Foreign Missionary stations of the American Church, but that which is now occupied by one of her Bishops in the Chinese city of Shanghai ; believing that when the way has once been found out by which the two Churches may satisfactorily adjust the mutual relations of their foreign Bishops at that one point, where now such adjustment is most needed, it will not be difficult to arrive at a similar result at other points, whenever it shall be required.

Before suggesting any plan in reference to the Missions at Shanghai, a brief historical notice of the occupation of that station by the American Church will not be unimportant.

In 1844, (October 20,) Dr. Boone, the present American Missionary Bishop in China, was consecrated "to exercise Episcopal functions in Amoy, and other parts of the Chinese Empire, as the Board of Missions might direct." Two Missionaries, Messrs. Lockwood and Hanson, had gone to

China from the American Church, in 1835. The city of Amoy was thus mentioned, because it had already been the place of Dr. Boone's labors. "*Other parts of the Chinese Empire*" were also mentioned at his consecration, because it was then contemplated to change the seat of his Mission from Amoy to Shanghai. That change was the proper business, not of those who consecrated Bishop Boone, but of the Board of Missions, under the particular direction of which he was to act.

Accordingly, the Board of Missions, a few days after the consecration of Bishop Boone, namely, on the 30th of October, passed the following resolution:—"Resolved, That if found practicable and expedient, on his arrival in China, it be recommended to the Missionary Bishop to make Shanghai the station for present operations."

Soon after his consecration, Bishop Boone sailed for China, and on his arrival proceeded to Shanghai, and made it the station of the Mission.

It is believed that when the above resolution of the Board of Missions was passed, the Church of England had not a Missionary in China. It is true that the Missionary of the Church Missionary Society of England, who is now at Shanghai, the Rev. Mr. McClatchie, did reach that city before Bishop Boone. But it is believed that he was then there on a tour of inspection with reference to the selection of a station, and not because that place had been already selected.

In 1849, the Queen of England constituted the island of Hong Kong a Bishop's See, and issued an order in council, directing that "all persons in Holy Orders of the United Church of England and Ireland, being within the dominions of the Emperor of China, should be subject to the authority of the See of Victoria and the Bishop thereof, in the same manner as if they were resident within the island of Hong Kong.

In 1849, the present Bishop of Victoria was consecrated. Soon after that consecration became known to the American Board of Missions, that Board passed a resolution recommending its Foreign Committee "to communicate with Bishop Boone concerning the relations which may be expected to subsist between himself and the Bishop of Victoria." This resolution was communicated by Bishop Boone to the Bishop of Victoria, soon after the arrival of the latter at Hong Kong, and at the same time Bishop Boone submitted to the Bishop of Victoria the following suggestions, which I give in his own words:

"I would suggest that we enter into the following understanding: that you have *all speaking the English language* under your care *at all the five ports*, (of which Shanghai is one,) and shall also perform Episcopal service among the *Chinese* in any town where there is not a Bishop from either the American or English Churches, or a native Chinese Bishop in communion with either of those Churches; all other Bishops claiming the same right.

"Those Bishops, on the contrary, shall give up to you the care of all matters connected with services in the English language, or act therein only at

your request and on your behalf. For instance, here at Shanghai, at *Trinity Church*, and among the *English and Americans*, let your lordship be the Bishop of Christ's Church, in this foreign town, to confirm, to ordain, &c."

In the *Chinese town*, however, (of Shanghai) where I have been for more than five years, let it be understood, in like manner, that I shall perform all Episcopal acts; to which end let your clergy be instructed, that whenever they want a confirmation of *Chinese* converts, or a Chinese Church consecrated, they are to look to me to perform those services for them, *in consequence of an arrangement made between us*, that I am always to act for you in *Chinese towns*. I should not wish any further connection with the clergy of the English Church labouring at Shanghai than this—NOT THE SLIGHTEST JURISDICTION OVER THEM, OR DIRECTION OF THEIR MOVEMENTS, but merely that we adhere to the old canonical regulation, not to have two Bishops in one city.

"This arrangement, I think, will relieve all parties. I should be very sorry, however much the foreign town should increase, to have my time occupied with an American Episcopal Church; and so I think you will never become sufficiently acquainted with the colloquial dialect of the place to hold solemn services, such as the consecration of a Church, a confirmation, or communion in it."

Since the making of the above proposition by Bishop Boone, and its failing to lead to any definite result, the Bishop of Victoria has visited Shanghai twice, and on both occasions held confirmation in the English Church, for English candidates, to which Bishop Boone neither made nor had the slightest objection. On the occasion of the last visit of the Bishop of Victoria, there was much friendly conference between the two Bishops on the subject of this paper, it having been brought especially before them by the fact that the Rev. Mr. McClatchie had two Chinese converts whom he was ready to present for confirmation. Bishop Boone proposed that the Bishop of Victoria should consent that those candidates should be confirmed with the Chinese candidates connected with the American Mission, and that the question of the exercise of Episcopal functions towards the Chinese of Shanghai should be considered as remaining open for future arrangement, by Bishop Boone's so stating it very explicitly, when he should answer the note of the Bishop of Victoria requesting him so to officiate on his behalf.

The only result of this proposition was, that the Bishop of Victoria, in a kind and friendly spirit, consented to abstain from any exercise of Episcopal functions in the Chinese town for the benefit of Chinese subjects, until further guidance should be obtained from the authorities of the two Churches at home.

I am happy to assure your Grace, on the testimony of Bishop Boone, who is now in the United States, that the question has not given rise to the slightest personal feeling between the Bishop of Victoria and himself, and that there is no reason to believe it ever will, whatever may be its final

arrangement by the proper authorities. It does not follow, however, that if left unsettled, difficulties of a serious kind would not arise between their successors in office.

Now the proposition which I have the honor of submitting to your Grace, is either the same precisely with that contained in the above extract from the letter of Bishop Boone to the Bishop of Victoria, or else the following : that the whole work of the Gospel among the *Chinese* of the one city of Shanghai be considered as yielded to the Mission, and the jurisdiction of the Missionary Bishop of the American Church.

Should the latter proposition be considered, I have only to say with regard to it, that it would be conceding to the American Mission only one port out of the five which the Emperor of China has opened alike to all nations, and *that the port* in which the American Episcopate has so much priority of occupation, while all the rest of China would remain for the enterprise of English Missionaries. The only change it would make in the present relations of the Bishop of Victoria toward any subjects of her Majesty now in that port, would be in the case of the Rev. Mr. McClatchie, and in that case only as regards his labours among the Chinese.

Should the other proposal be considered, I beg your Grace then to observe that, as originally made by Bishop Boone, and as now renewed, it moves no question of *claim*, or *right*, or *principle*. It seeks a settlement of jurisdiction, simply and exclusively on the ground of mutual concession and amicable arrangement.

Again, your Grace will please observe, that not only does the proposal contemplate no interference with the present relations of the Bishop of Victoria towards Her Majesty's subjects in Shanghai, but it studiously excludes from the charge of the American Mission, and its Bishop the English, and even the American resident in that city.

The allusion in the letter of Bishop Boone to the ancient canonical regulations of not having two Bishops in one city, was not intended as an appeal to any *principle* of ecclesiastical polity, but only as a reference to what, at least as a general rule, had been arrived at from very ancient times as the result of experience, and as a regulation of expediency. It is very much our desire in this case, and all others that may arise between the two Churches, so nearly one, to arrive at the best mutual arrangements on the ground of *amicable concession on both sides*, so far as may be necessary, *without moving any questions of right or principle on either side*.

With these suggestions, I beg to subscribe myself, my Lord, most respectfully, your faithful Brother in Christ.

(Signed)

CHARLES P. McILVAINE,

Bishop of the Prot. Episcopal Church in Ohio.

LONDON, May 2, 1853.

THE ARCHBISHOP OF CANTERBURY TO THE BISHOP OF OHIO.

LAMBETH, *June*, 1853.

MY DEAR BISHOP,—

I am much obliged by the kind and friendly terms in which you have set before me the subject of discussion between Bishops Boone and Smith, and the propositions made concerning it. The Missions of the English Church in China being supported by the Church Missionary Society, I have thought it right to consult their Committee respecting these proposals.

One of them is, that the Church Missionary Society should altogether withdraw from Shanghai, and leave that city to the American Church. The Committee do not feel themselves at liberty to accede to the suggestion, having occupied that field of labor before the arrival of Bishop Boone, having erected here expensive buildings, and having engaged a committee of their own countrymen, who have associated themselves together in support of the Society's Mission.

There are also grave objections to the other proposal submitted by Bishop Boone to the Bishop of Victoria's consideration, and referred by him to the authorities at home. It is, in effect, that any Chinese converts which may be made, shall pass, at once, under the jurisdiction of the American Bishop. The inconvenience of such an arrangement would be manifest, in the case of an English Missionary being so far blessed in his labors as to form a native congregation.

It appears to me, I confess, that any confusion or disagreement may be best avoided, and that the order of the Church will be best preserved, if each Bishop retain his authority over his own clergy, and the natives converted by him. No collision need occur: each shepherd will know and tend his own: whilst at the same time nothing need prevent each Bishop from employing the good offices of the other, for the sake of convenience, by adopting the legitimate practice of issuing a commission.

I have returned a similar answer to the memorial which you presented to me, signed by Bishop Wainwright, Dr. Turner, Dr. Tyng, and others. And I shall be greatly obliged by your taking charge of this, and transmitting it to the proper quarter.

Believe me, always, my dear Bishop,

Faithfully, and affectionately yours,

(Signed,)

J. B. CANTUAR.

The Right Rev. Dr. McLVINE.

THE ARCHBISHOP OF CANTERBURY TO THE FOREIGN COMMITTEE.

LAMBETH, *June 20*, 1853.

RIGHT REVEREND AND REVEREND SIRS,—

I have received from the hands of Bishop McIlvaine, a Memorial from the Board of Missions of the Protestant Episcopal Church in the United

States, in which a desire is expressed that an amicable and Christian agreement concerning the mutual relations of the American and English Churches, should exist and be maintained in all their foreign missions, where each Church has established its congregations, and is supporting its respective ministers.

I need hardly assure you, that all the friends and patrons of our English Missions heartily concur in desiring that this amicable relationship may ever be interrupted; though we are not in a condition to adopt the exact measure proposed on your part by Bishop McIlvaine.

The Missions of the English Church are not directed, as in your case, by a single Ecclesiastical Board, but by several Committees of an independent character. Consequently, the managers of each Society are not competent to enact rules or regulations which would bind or govern the different Missions, as if they constituted one united body.

The Society in England, to whose operations your memorial refers, as concerning the Missions to China and Western Africa, is the Church Missionary Society. I have communicated to the Committee of that Society a letter from Bishop McIlvaine, in which he has explained the particular circumstances which have given occasion to your memorial; and I have represented to the Bishop, in reply to that letter, the light in which these circumstances are viewed by the Committee of the Church Missionary Society. But although the Committee do not find themselves at liberty to acquiesce in the proposal made by the American Board, I confidently trust that there will be no interruption of the mutual harmony and co-operation which has hitherto existed between the American and English Bishops. Whenever it may happen, as we trust it will happen in the progress of Christian truth, that two Bishops shall meet in the same sphere, as now at Shanghai, each will have their respective clergy and their respective converts, over whom to exercise their own jurisdiction, which I confess appears to me less likely to cause confusion, than if the Bishop of one Church should have authority over the clergy and congregations supported by another.

I will only add, that in the Metropolis from which I am writing, two Bishops already exercise jurisdiction; and probably the time is not distant, when a third will also be appointed in the same city of London, without any danger or apprehension of collision.

I beg to remain,

Right Reverend and Reverend Sirs,

In the bonds of Christian union and affection,

Your very faithful servant,

(Signed,)

J. B. CANTUAR.

To the Right Rev'd Bishop WAINWRIGHT,
SAM'L H. TURNER, D. D., &c., &c., &c.

REPORT OF THE RIGHT REV. BISHOP M'ILVAINE, OF OHIO, TO THE FOREIGN
COMMITTEE.

*To the Right Rev. JONATHAN M. WAINWRIGHT, D. D., D. C. L., Chairman of
the For. Committee of the D. and For. Miss. Soc. of the P. E. Church in
the U. S. of America:*

DEAR SIR,—

The undersigned, having been appointed by the Committee above named, on the 22d of March last, “a Delegate from the Prot. Ep. Church, as represented in said Committee, to the Ecclesiastical authorities of the Church of England, for the due consideration, with a view to the settlement of certain important questions of ecclesiastical jurisdiction,” which had arisen in the relations, one toward another, of the Foreign Missionary Bishops of the Church in the United States and the Colonial Bishops of the Church of England, and having been requested by said Committee “to have full conference with His Grace, the Archbishop of Canterbury, and other Bishops of the Church of England on the same subject;” and having been also appointed by said Committee a delegate, in connection with the Rev. Alexander Vinton, D. D., “to attend the Committee and Anniversary of the Church Missionary Society in London, with authority to consider and arrange any questions which might arise with reference to the different departments of the great work committed to them;” I take the earliest opportunity after my arrival from England to report, very respectfully, to the Committee, as follows:

I arrived in London on the 19th of April, and soon after forwarded to the Archbishop of Canterbury the Address of the Foreign Committee entrusted to me, on the subjects concerning which I was appointed to confer with him. The Archbishop lost no time in appointing a time when he would see me and receive my communications. I cannot speak too favorably of the very kind spirit and manner in which I was met, and my representations were heard. The first interview being chiefly introductory to the business in hand, was succeeded by a second, at which I was requested by the Archbishop to furnish him, in writing, for his more mature consideration, the substance of the representations and propositions which I had then submitted. This was accordingly done; and in the paper marked A, herewith reported, the Committee will find a copy of what I had the honor to place before the Archbishop. I had thus concluded what thus far belonged to my part of the negotiation, and had only to wait the answer of his Grace to the paper in his possession. That answer, at length, was received in a letter to myself, which enclosed another to the Chairman and Members of the Foreign Committee, both of which marked severally B. & C., are herewith communicated. Looking on this answer as intended to be final, and as

precluding the necessity and usefulness of further conference on the subject, I saw no propriety in any further efforts to obtain a result more in harmony with the views and hopes of the Committee. Had it not been that the answer of the Archbishop was not received until I was within a few weeks of embarking for New-York, I should sooner have reported proceedings to the Committee. Nothing having occurred to make it important for me to bring the same subject formally before the Bishops of the Church of England, I was satisfied with the confinement of my official communications to her venerable Metropolitan. And here I have great pleasure in saying that the Archbishop of Canterbury, who, for his eminent personal excellencies, as well as his official station, is held in such high and affectionate respect in the American Church, exhibited in the many opportunities with which he honored me, for business and otherwise, the greatest desire, not only that the bonds of fellowship, and love, and co-operation between the Church of England and ours, should be strengthened to the utmost, but that the relations between our Missions in foreign lands, and those of the Mother Church, and especially between the Bishops of both as connected with such Missions, should be placed upon the best footing which the circumstances of the two Churches admit of.

Concerning that part of my commission which related to the Church Missionary Society, I have to report that on my arrival in London, I forwarded to one of the Secretaries of that eminently efficient and evangelical institution, the credentials of my appointment as a delegate of the Foreign Committee of our General Missionary Board. Soon after, at a meeting of the Committee of the Church Missionary Society, the Earl of Chichester in the Chair, I was formally introduced to its members, and was received in a very gratifying manner. The business of the Committee was suspended to make room for appropriate addresses on the part of the Rev. Henry Venn, one of the Secretaries, and the noble Chairman, in which the best sentiments of Christian love toward our Church, and of desire for the most harmonious co-operation between her missions, and those of the Church of England, were warmly expressed. To each sentiment, I did not fail most cordially to respond.

My colleague, the Rev. Dr. Vinton, had not then arrived in London. His credentials were afterwards presented. The Committee, at the time of my introduction, were engaged in considering their Annual Report, preparatory to the Anniversary Meeting of the Society, and they directed the insertion of such notice of my reception as your delegate, as would suitably express their feelings and pleasure on the occasion. In a few days the Church Missionary Society held its Anniversary Meeting in Exeter Hall. Although it is computed that an audience of between three and four thousand can be accommodated in that Hall, it was necessary that in order to make room for all that desired to attend the meeting, that it should be divided into two distinct congregations, morning and evening, each with its

own addresses. In the proceedings of the morning, I was assigned as your delegate a permanent place, as was Dr. Vinton in those of the evening. The day was exceedingly unpropitious. Rain poured down continually; but there was not a vacant seat or standing place in that vast chamber. It was animating and impressive, and delightful indeed, to see that immense assemblage of Christian people thus gathered together, with one mind, out of an earnest interest in the promotion of the Gospel to the ends of the earth. Still more animating was it to feel the strong wave of Christian love and zeal for the truth of the Gospel and the salvation of all men, as it responded in a full tide of sympathy to every statement of the Report, and every appeal of those who addressed the congregation. It was a spectacle never to be forgotten by a Christian heart. The spirit of prayer which evidently presided on that occasion, and which appeared most impressively in the great meetings, composed almost entirely of clergymen, which was held just before the public one, and as a preparation for it, was an eminent feature of that day. To be allowed to breathe in that atmosphere, and to learn in that school, was truly a privilege. May the spirit of that Missionary Society, so bright an ornament of our beloved Mother Church, become, more and more, the pervading spirit, not only of all England, but of all Churches on all the earth; till all shall be filled with "the spirit of life in Christ Jesus," and joined thereby, in love and peace and truth, in the common work of promoting the salvation of all people through faith in Jesus Christ.

I have only to add, that in my intercourse with the Committee of the Church Missionary Society, nothing occurred to call into exercise that part of my commission which related to the consideration of questions pertaining to the different departments of the great work in which they and you are engaged together.

Having thus fulfilled the trust with which you were pleased to honor me, to the utmost of my ability, I remain, my dear brethren, most truly,

Your faithful and affectionate brother in the Lord,

(Signed)

CHAS. P. McILVAINE.

New-York, Aug. 8, 1853.

[D.]

The Treasurer of the Foreign Committee presents herewith his Account Current for the Fiscal year, ending 15th of June last.

Cash balance then on hand,..... \$1,298 85
 And the Committee then owed for borrowed money, \$1500, *now*
paid, showing a balance against them of \$201 15.

The receipts since 15th of June have been as follows :

From contributions,.....	8,515 89
From cash borrowed on interest,.....	3,200 00
	<hr/>
	\$13,014 74

The payments since 15th June have been,.....	11,708 36
	<hr/>

On hand 1st October, 1853,.....	\$1,306 38
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All of which is needed for payments falling due within a few days.

Since the undersigned has held his office, every Missionary has received his salary regularly as it fell due ; and when funds have been needed for that purpose, the money has been raised on the credit of the Committee or its individual members.

Up to the close of the Fiscal year, 15th of June last, the receipts for the year balanced the payments, so that all such advances were settled up to that time.

As usual, at this season, when receipts are small, these advances are again required, and to an increased amount, to meet the outfits and expenses of the newly-appointed Missionaries ; but the Treasurer will not undertake the responsibility of raising the amount immediately needed, without an assurance from the Board of Missions given and faithfully carried out, that such appeals will be made to the Church to meet the increased expenses as will furnish a reasonable guarantee that the advances will be promptly repaid.

The present year must test the willingness of the Church at large to sustain the Committee in the policy they have hitherto pursued, of never refusing to employ all applicants deemed suitable for the work, which, with an embarrassed Treasury, the undersigned does not consider can be carried on with honour or usefulness to the Missionary cause.

All of which is respectfully submitted.

JAMES S. ASPINWALL,
Treas. of For. Com. of Board of Missions
of Prot. Epis. Ch. in U. S.

NEW-YORK, October 1, 1853.

[E.]

REPORT OF THE RT. REV. JACKSON KEMPER, D. D.,
MISSIONARY BISHOP IN THE NORTHWEST.

On coming to the General Convention, I deeply feel that very little has been comparatively accomplished throughout the extensive field committed to my charge. Again, and with much truth, I have to lament the deplorable want of labourers for the vineyard of our Divine Master, the inadequate means which are furnished to sustain those Missionaries, who are willing and even anxious to become pioneers, and, in a great measure, the trifling sympathy which still prevails throughout the Church for the new States and territories of the West. I feel deeply upon this subject, from a full conviction that several highly respectable denominations around us, with probably more limited means than we possess, are doing a vast deal more than we are, and are hundreds of miles in advance of us. For me to report the laying of a few corner-stones, the consecration of but eight Churches, and the addition of not as many as twenty clergymen during the space of three years, when our population is increasing at a most rapid, and almost fearful state, is deeply humiliating to my soul; and were it not for the sure word of prophecy, and the precious promises of the Redeemer, I would wish to relinquish a post which I sought not, and where I have almost thought at times I commanded the forlorn hope. If the Church will rally with zeal around the exceeding great and inestimable truths of the Gospel; if she will send us able men, properly sustained, or bid us in her generous strength to prepare them for ourselves; if she will sympathise in our trials, and encourage our various, and as yet feeble efforts, to engraft Christian principles of action upon early instruction, the field now so white will yield an abundant harvest, and the regions of the great Lakes and the Valley of the Mississippi will be characterized by hosts of Christians who worship Almighty God in the fervent language of our inimitable and Scriptural Liturgy.

In *Wisconsin* there have been frequent changes among the clergy, owing, in a great measure, to the smallness of the Missionary salary, which never exceeds \$150 per annum; and the refusal, for some years past, of the Domestic Committee to furnish outfits. The names of those who at present belong to this diocese will be found on the list which the canon requires, and which amount at this date to thirty. There have been admitted to the diaconate the following persons: John A. Bowman, Leonard A. Humphrey, John Edmund Battin, George P. Schetky, Albert Bingham, John O. Barton, Henry N. Strong, E. Steele Peake, Hugh Millar Thompson, Edward A.

Goodnough, Thomas Greene, and Lewis A. Kemper. Of these, five have been transferred to other dioceses, and two, the Rev. Leonard R. Humphrey, and the Rev. George P. Schetky, have been advanced to the priesthood. At the request of the Bishop of Michigan, the Rev. V. Spalding was likewise admitted to the second order in the ministry. The present candidates for Holy Orders, all of whom are pursuing their studies at Nashotah, are, Levere'tt Denison Brainard, Charles Carrol Edmunds, Samuel Josiah Hayward, Peter Brown Morrison, James Moore, Eugene C. Patterson, and John Egar. I have been called on to lay the corner stones of four new churches—of St. Matthew's, Waukesha; Zion Church, Oconomewoc; St. James's, Manitou-wooc; and St. John's, Milwaukee; and there have been consecrated St. Luke's, Whitewater; St. Paul's, Fond du Lac; and St. James's, Manitouwooc. I beg leave to add that in two cases, and with great pleasure, I have by solemn prayer set apart certain portions of land as cemeteries for the repose of the bodies of those who belong to the household of faith.

Blessed with health, and not confined to the duties of a parish, I have been ready to attend to every call; have been seldom at home; and, as usual, have several times been the pioneer or first Missionary. Most of the parishes and promising stations of the diocese have been visited three times, or oftener, and during those visitations I have confirmed 278 individuals, baptized seven adults and sixty-six infants, and administered the Holy Communion eighty-six times. The baptisms have been reported to the Annual Conventions, and the frequency of the administration of the Eucharist is to be accounted for from the fact that many of the places where I officiated were destitute of clergymen.

The subject of Christian education has attracted considerable attention, and foundations have been laid which we trust will result most beneficially. *St. Ann's Hall* has been opened at Milwaukee, by Miss Kissam and her associates, for the thorough education of girls upon scriptural principles. *Racine College* has commenced under the Rev. Dr. Roswell Park, a distinguished and highly scientific Presbyterian, whose entire devotion to his sacred duties of training up the young men committed to his care in the nurture and admonition of the Lord is full of the most gratifying promise. To the generosity of the inhabitants of this thriving and beautiful place, we are indebted for a good building, finely situated near the city, and on the border of Lake Michigan. The School of Theology at *Nashotah* is increasing in permanent usefulness to the Church. It exists, as it has heretofore done, through the prayers and voluntary contributions of individuals and congregations, scattered throughout the length and breadth of the land, and who are deeply anxious to send forth more labourers into the vineyard of our adorable Lord. If thorough training upon the great principles of the Church, those principles which are recorded in the Holy Scriptures, which characterized the primitive followers of the Lord Jesus, and for which the martyrs of the English Reformation shed their blood, this school of the prophets will

continue to be the increasing object of interest and affection of many of those who realize the importance of making known the unsearchable riches of Christ. It is expected there will be about thirty students at the Institution this winter, all of whom are looking towards the ministry, (for no others are received,) though many of them will necessarily be detained four or five years to stand, as all are required to do, the full canonical examinations before admittance to Holy Orders.

The Church will rejoice to know that the interesting congregation of converted Indians of the Oneida nation, which has been deprived for more than a year of pastoral services, is now to be supplied by one—the Rev. Edward A. Goodnough, who has sought the station from a deep conviction of duty, and in whose faithfulness and ability I have entire confidence. Of that Missionary, who devoted the best part of his life to these people—a people who retained for him their affection to the last—and who, from an acquaintance of more than fifteen years, I believe was deeply interested in their temporal and spiritual welfare—I mean the Rev. Solomon Davis—I need not now speak, for after several years of much bodily suffering, he lately fell asleep in Jesus. His faithfulness and zeal were so truly imitated by his successor, (the Rev. F. R. Haff,) that I unfeignedly regretted his resignation.

After an experience of many years in reference to those foreigners, who, coming to our country, settle together and desire the services of the Church, I beg leave to say I am fully convinced that the Missionaries we send among them must be in a great measure supported by us for nearly a generation. Unaccustomed to contribute voluntarily towards the support of the Gospel, a succession of years must pass by before we can convince them of the duty and benefit of so doing. Since coming to the East, I have learned that the second clergyman I ordained for the Norwegians in my neighborhood, has resigned his station for want of support.

Our progress in the State of *Iowa* has been slow, yet encouraging. There has been added to this field the Rev. R. D. Brooke, the Rev. William Adlerly, the Rev. John Ufford, the Rev. C. C. Townsend, and the Rev. Samuel Goodale; and one or two more are soon expected. The Rev. Otis Hackett, who was the first and successful Missionary at Keokuk, after being admitted by me to the holy Order of the priesthood, in his own Church, has removed to Louisiana. And the Rev. John B. Colhoun, M. D., who was with us for some time at Muscatine, and who, while there, collected funds for the building of a church, has been transferred to Maryland. Zachariah H. Goldsmith has been deposed from the Ministry on the unanimous recommendation of an ecclesiastical court. The stations which I have visited, and at some of which I have been frequently, are Dubuque, Bridgeport, Cedar Rapids, Iowa City, Davenport, Marion, Muscatine, Washington, Fairfield, Fort Madison, Keokuk, Danville, and Burlington. Other places, evidently, demand attention; but until the most flourishing villages on the

Mississippi, which is the great highway of the country, are supplied, it appeared almost useless to encourage hopes which could not be realized. Perhaps no fact illustrates more forcibly the great destitution of clergymen in the Church than that the Philadelphia Association for the West, whose attention has been peculiarly directed to Iowa, after two years of unremitted efforts, have only sent into it two clergymen, neither of whom came from the East of the Alleghany Mountains, although large salaries were offered. I am much indebted to this Association for the aid they have afforded thus far to the Rev. Messrs. Hackett, Louderback, and Brooke.

I have been called upon to lay the corner stone of Grace Church at Cedar Rapids, Trinity Church at Muscatine, and Trinity Church at Davenport. These Churches, I trust, will be finished and ready to be set apart to the worship of Almighty God during next year. St. John's Church, at Dubuque, and St. John's Church at Keokuk, have been consecrated. They are both simple and appropriate houses for a new country. During my visitations I have confirmed two persons at Muscatine, ten at Keokuk, eight at Davenport, five at Dubuque, one at Cedar Rapids, three at Washington, and eight at Burlington. Three adults and thirty children have been baptized by me, and I have administered the Eucharist twelve times.

In *Minnesota*, there are now seven clergymen, all of whom are actively employed at their respective stations. The Rev. E. A. Gear is Chaplain at Fort Snelling, and the Rev. S. W. Manney, Chaplain at Fort Ripley. Both these brethren are deeply interested in the sacred cause of Missions, and while the one is in the frequent exercise of kind offices with the Bishop and Clergy of Rupert's Land, which is on our Northern border, the other affords much aid and encouragement to the efforts now being put forth for the establishment of permanent Missions among the savage Chippewas. The Rev. Mr. Chamberlaine is officiating under prospects of great usefulness at the Falls of St. Anthony, where the small Church erected eighteen months since is being enlarged, and where, with the assistance of his devoted wife, he intends to establish a Church school for girls. The Rev. E. A. Greenleaf has returned to this country and is now officiating at Sha-ko-pee, a village just commenced on the Minnesota (formerly St. Peter's) thirty miles above its mouth. An immense country, including a large portion of the territory west of the Mississippi, and bounded on the North by the line which separates us from the British Provinces, has lately been purchased by our Government from the Sioux. Into this country, during the present year, a vast number of emigrants have moved, and it has been a source of much gratification to me, that at so early a period of its settlement we could have at least one representative of the Church. The associated Mission, which was alluded to in my last triennial report as having just gone to Minnesota, and which then consisted of the Rev. Messrs. Breck, Wilcoxson, and Merrick, were abundant in their labors, which were greatly blessed. Could their number have been increased in any way proportionate

to the growth of the Territory, the result in all human probability would have been most gratifying. But to this hour no one has been added to their number; while the sickness of one of them, the demand from such a place as St. Paul, which has now perhaps 5,000 inhabitants, for constant Sunday services, and the unexpected call to commence an Indian Mission, has all but broken up the Association. Mr. Wilcoxson now devotes himself to the growing parish at St. Paul. Mr. Breck went last year 150 miles above the Falls of St. Anthony, and on the banks of Kay-gee-ash-koon-sigan, or Gull Lake, began a series of labor for the conversion and civilization of the red men of our country, of which the Governor of Minnesota, officers of the army, and intelligent half-breeds, have spoken to me in high terms of commendation.

In this territory I have visited St. Paul, St. Anthony, Fort Ripley, Cottage Grove, Point Douglass, Red Rock, Fort Snelling, Stillwater, Marine Mills, Gull Lake, and Sauk Rapids. In May, 1852, I admitted the Rev. John A. Merriek to the priesthood. Twenty-eight persons have been confirmed: one at Fort Ripley, nine at St. Anthony, and eighteen at St. Paul. Three Churches have been consecrated: Christ Church, at St. Paul; the Church of the Ascension, at Stillwater; and the Church of St. Columba, at Gull Lake. Toward the erection of these buildings there have been noble contributions: from the Rev. A. B. Patterson, to the Church of St. Paul; from three ladies residing at the East, to that at Stillwater; and from a true Jerseyman, to that of Gull Lake. I have before reported that the congregation at St. Anthony were already compelled, on account of the increased number of worshippers, to enlarge their building. Had it not been for this circumstance, the Church at that place would likewise have been consecrated. It will be gratifying to know that when I left the territory the Church at St. Paul was being enlarged. From the reports which the clergy had made to me, I am happy to state that, during the last three years the baptisms have been—adults, 29; infants and children, 134; communicants, 121; marriages, 22; burials, 28; Sunday School teachers, 6; and Sunday School pupils, 35. Of the above baptisms, there were three converted Indians and eleven children of the Chippewa nation.

Of that which has been called the *Indian Territory*, having had no offers of money or of men for that as yet unlimited country, I have been unable to put forth the slightest effort to make the Church of the King of Glory known and loved among the roving savages, the civilized Indians, or the early white settlers. But when requested by the proper authority, I have been successful in securing the services of two estimable Presbyters as chaplains, the Rev. W. Vaux for Fort Laramie, and the Rev. James De Pui for Fort Kearney, both of whom, I believe, are much respected by the officers of the army, and are truly useful.

Respectfully submitted,

JACKSON KEMPER. J

NEW-YORK, 14th October, 1853.

ANNUAL REPORT OF THE BOARD OF MISSIONS.

Having made a long Triennial Report to the General Convention, in which I state the statistics of my whole Mission for the last three years, I beg leave to refer to it for all necessary information ; and will at present confine myself to the following suggestions :

1. From extensive experience through a course of many years, I am fully convinced that the immense portion of our common country which lies beyond the great Lakes and the Mississippi river, is worthy the deepest and earliest attention of the Church. Thither we cannot send too many Missionaries.

2. It is a most solemn fact, that tens of thousands of foreigners, ignorant of our Institutions, are coming year by year to our shores, of whom a vast proportion are debased by superstition, or mad with infidel opinions. Is it not, let me ask, is it not absolutely necessary for the Church of God to throw herself with all her energy into this fearful state of things ; and for the welfare of our beloved country, and the honor of the great Redeemer, prepare and properly sustain a large body of true Missionaries of the Cross to labor among these people ?

3. And let it be remembered, that the great duty which rests upon us in reference particularly to those members of our communion who are scattered like sheep without a shepherd, throughout the length and breadth of the land, can be performed by no one else than ourselves. The venerable societies of our Mother Church could, in all their vitality and strength, assist our Foreign Missions, or even take the entire charge of them. But the domestic field is our peculiar and exclusive work ; it rests upon us and us alone ; and if we do not faithfully and thoroughly cultivate it, shall we not have to render to the Lord of the harvest a most solemn account ?

4. Within the bounds of my own jurisdiction, twenty additional Missionaries might be most usefully and immediately employed.

5. In the full belief that there is no measure that will tend so effectually to extend the Church of the living God as the increase of Missionary Bishops, I beg leave to say that, for such an object I am most ready to retire from any portion of the country which has been committed to my charge.

6. Perfectly confident that there can scarcely be a more glorious and promising field for the operations of the Church than the mighty West, I conclude by repeating that my services, during the short remainder of life, are, as heretofore, at the service of the Protestant Episcopal Church in the United States of America.

JACKSON KEMPER.

NEW-YORK, 14th October, 1853.

[F.]

REPORT OF THE RT. REV. G. W. FREEMAN, D. D.,
MISSIONARY BISHOP OF THE SOUTHWEST.*To the Board of Missions :*

BRETHREN—

In making this my *Ninth* Annual Report, I desire to record the expression of my profound thankfulness to Almighty God for His great mercy and goodness in sparing my unprofitable life, and granting me health and strength to the present time. For nearly nine years have I been laboring, according to my ability, in the extensive Mission to which I was unexpectedly, and, I may add, on my part unwillingly, appointed; travelling, on an average, more than six thousand miles a year, and separated three-fourths of the time from my family: yet in all that time, and through all that distance, though often exposed to manifest perils “by flood and field,” and from pestilence, I have been most mercifully preserved. No serious accident, no prostrating sickness, has occurred to interrupt or mar my labors, or to prevent the regular visitation of the Churches committed to my charge. Surely, then, with such cause of thankfulness, I may, without seeming to make a needless display of devotional feeling, here give utterance to my sense of the Divine goodness, and say, “hitherto hath the Lord helped me.”

After the date of my last Report, I continued at Little Rock, officiating in Christ Church, and performing other parochial duties in the absence of the Rector, (travelling for his health,) until October 28th, when I started on a visitation to the southern part of Arkansas, and the northern part of Texas. Before leaving Little Rock I confirmed one person.

On Sunday, October 31, I performed Divine Service, and preached twice in Washington, Hemstead County, Arkansas. We have no organized congregation at that place, but there are several members of the Church there, as well as at Spring Hill, in the same county, and a minister of the Church is much needed and earnestly desired. One who should officiate at the two places mentioned, and at Louisville, Lafayette County, would find an encouraging field of labor, and, I doubt not, a competent support. But where that one is to be found it is hard to say. The demand for clergymen is every where, I believe, greater than the supply; in Arkansas, this is emphatically and most lamentably true.

I left Washington on Tuesday, November 2, crossed Red River at Fulton, and, with much difficulty, making my way 16 miles through the deep mud

of the bottom, came to the house of Dr. Cornelius, 90 miles from Washington, where I was hospitably received and entertained for the night. The next day, having obtained, as I thought, reliable directions, I started in the expectation of reaching the house of Everard Meade, Esq., in Bowie County, Texas; but in consequence of losing my way, after travelling steadily all day a distance of more than 40 miles, was compelled to stop for the night at the house of a Mrs. Runnells, eight miles from Mr. Meade's, where I was again hospitably entertained. On Thursday, being provided with a guide, I proceeded, through a heavy rain, to Mr. Meade's. The family, consisting of Mr. and Mrs. Meade, and Mrs. Smith, the mother of Mrs. Meade, were once my parishioners in Mississippi, and my unexpected visit, which was regarded as providential, was greeted with joy. Expecting to proceed next day on my journey, I baptized that night Mrs. Meade and her four children. But in consequence of the continuance of the rain that night and the following day, my departure was deferred until Saturday. In the morning of that day, having gathered a few of the neighbors together at the house of Mr. Meade, I performed Divine Service, and preached. In the evening I proceeded eight miles to Boston, the seat of justice for the county, whither I had sent on an appointment for services the next day.

On Sunday I held Divine Service, and preached *twice*. The congregation was large for the place, and very attentive. The service of the Church was performed among them for the first time, and the greater number had never seen a Prayer-Book before; yet they were all evidently impressed with the solemnity of our way of worship, which, through the manly courage of Mr. Meade, who (alone in the morning) made the responses, I was enabled to conduct, *in full*, both morning and evening. In the evening he was supported by two other voices. I distributed at this place, as well as in Mr. Meade's neighborhood, a number of Prayer-Books and Tracts.

On Monday, November 8, I proceeded to Clarksville, Red River County, distant forty-five miles, where I arrived the next day, and held service at night. I did the same the following night, when I confirmed *one* person.

Finding that a favorable impression had been made, and that there was a very general desire for further ministrations, I made an appointment for the following Sunday. In the mean time, having heard that there were some English families at or near Paris, in La Marr County, I resolved on visiting that place. Accordingly, on Thursday I proceeded to Paris, distant 30 miles. I was unable to gather a congregation on Friday morning as I wished, but at night I performed Divine Service, and preached to a small congregation. As there was no person to respond, the beauty of the service could not be fully appreciated by the congregation, but yet it was evident that they were impressed with its solemnity. In the afternoon of that day, I had gone some miles into the country to visit one of the English families of which I had been told. The family consisted of a gentleman by the name of Bassano, his wife, and seven grown children. They are from Birmingham,

England, and are Dissenters, having been members of John Angell James's congregation. They seemed to be persons of refinement, had an extensive library, and several instruments of music, particularly a splendid parlor organ, upon which one of the sons, just in from the field, gave me a specimen of his performance. Mr. Bassano said, that should the Church be established at Paris, he would gladly join it. He told me of three other Englishmen in the neighborhood who were of the Church of England. They were brothers by the name of Parr. I had not time to see them. I left with Mr. Bassano Prayer-Books and Tracts for them, as well as for himself and family. On Saturday I returned to Clarksville.

On Sunday, November 14, I performed Divine Service, and preached *three* times. The congregations were large, containing nearly all the population of the town and neighborhood, and were exceedingly attentive. I have seldom witnessed more unequivocal evidences of deep and absorbing interest. From the first, they seemed struck with the beauty and solemnity of the service, which, through the kindness of a Presbyterian clergyman and his wife, who made the responses, I was enabled to perform in full on every occasion, and their interest seemed to increase upon every repetition of it, until at length quite a number of voices were joined in the responses.

And here I take occasion to remark that, although much has been said of late respecting the want of adaptedness in our Liturgy to the case of persons ignorant of the Prayer-Book, and but little acquainted with the doctrines of Christianity, I have never yet been placed in a situation in which I felt that there was need, or I had any *desire*, for some form and arrangement different from that which the Church has presented. On the contrary, every year's experience as a Missionary, has caused me to admire, more and more, the excellence of that form of prayer, which is only less than inspired, and which I have ever found most strikingly adapted to all emergencies, as well suited to the circumstances of the rudest dwellers in the cabin of the forest, as to the more refined and lordly occupants of the splendid mansion of the wooded city; yea, as edifying and profitable, even to the unlettered negro, as to the most highly cultivated among the whites. I have officiated in many places where the Prayer-Book and the Church had been scarcely heard of, and yet have never found any difficulty in introducing the service to advantage. In most cases, I have been enabled to find and to prepare at least *one* person to assist in the responses, and thus to bring out the beauty and excellency of our form of worship, so as to produce a favorable and lasting impression concerning it. And in the few instances in which no respondent could be obtained, I have felt no embarrassment, no need of something different from what the Church has set forth, but have, without hesitation, proceeded in the service, only omitting, as of necessity I must, the responsive parts, and have ever found it to be all that, in such circumstances, could be desired. And in making such omission I have felt fully justified, believing that the Church nowhere means to require impossibilities of her ministers, but designs to

leave to them, in emergencies of the kind, the exercise of a sound discretion. The whole service is to be said when circumstances admit of it. When otherwise, then so much of it as *can* be used is required, and no more. This is, obviously to my mind, the teaching of reason and common sense. On one occasion, a few years ago, after travelling nearly all day over steep and rugged mountains, I arrived late in the afternoon at a small town, where, immediately on alighting from my horse, I was earnestly requested to preach. Though very much fatigued I consented. But I had given away the last Prayer-Book beyond the mountains, and, on inquiry, I learned there was not a copy of it in the place. Under these circumstances, I might, perhaps, have been justified in preaching without the accompaniment of the Church service. But there was no necessity. And, believing that nothing *could* be better adapted to the occasion, I went through such parts of the service as could be used from memory, omitting, of course, the chants and the psalter, and reading a selected lesson; and I am very sure that no want of fitness was felt by the congregation, but that, on the contrary, no other arrangement that *I* could have contrived would have suited so well.

It is a lamentable fact that the spirit of unrest and the love of change, so characteristic of the present age in the world at large, have crept into the sanctuary of the Church, and through the medium of the weekly journals, some of which seem but too ready to pander to the spirit of innovation, are communicated from mind to mind, to an extent that threatens to unsettle the attachment of her children to the well-tried, time-honoured formularies of her worship. Against this restlessness and love of change, I, for one, feel constrained to raise my voice. The Prayer-Book as it is, and the Liturgy as prescribed, are, in my humble judgment, all that we require as a directory for public worship, and if duly considered, will be found excellently adapted, when discreetly used, to all supposable circumstances, whether in the settled congregation of the town, or amidst the occasional gatherings of the rude and unlettered in the forest wilds.

The effect of the introduction of the Church Service in its integrity and fulness, at Clarksville, where there were very few who had ever witnessed it before, was most favorable and salutary. A very general desire was expressed for the organization of a congregation and the regular ministrations of the Church. And it was painful to be obliged to leave that interesting people without being able to supply their wants. Had I been attended by a Missionary appointed at large to act under the direction of the Bishop—an arrangement that *ought*, I think, always to be made where there is a Missionary Bishop, I might have left him to carry on, for a time, the work so auspiciously begun, and thus, under God, have realized the full fruit of my Ministry, in the establishment of a permanent congregation and the ingathering of a number of penitent souls. I did what I could. I prolonged my stay beyond my intentions; I held another Service on Monday night, and confirmed *two* persons—gentlemen of standing in the commu-

nity—who made their wishes known to me in the morning, and whom, having examined and instructed, I deemed worthy to be admitted to that Apostolic rite.

On Tuesday, November 16, I took my departure from Clarksville, reluctantly, but constrained by the prospect of heavy rains, which, by raising the creeks, might have kept me water-bound for a long season. I distributed many Prayer Books and Tracts before my departure, and have since sent by mail other books, particularly to the persons whom I confirmed. I regard Clarksville and the adjacent country as a most promising field for a Missionary, and earnestly desire to find some one to occupy it.

On Saturday and Sunday, the 20th and 21st of November, I was again at Washington, Arkansas; but, in consequence of very heavy and continuous rains, was enabled to hold but *one* service. On Wednesday and Thursday following, I was at Arkadelphia, a small town on the Ouachita river, in Clarke county. Here I performed Divine Service, and preached *twice*, being assisted in the responses by a worthy Baptist gentleman, who, with a few minutes previous instruction, was enabled to go through the Service with great accuracy. It was the *first time* the Church Service had ever been performed there. There are a few Episcopalians in the town and neighborhood, but sickness and other causes prevented their attendance. I reached home on the 26th, having travelled, in making the visitation to the *few points* mentioned, more than *five hundred miles*.

On Thursday, December 16th, I started for Helena, where, owing to detention at the mouth of the Arkansas, I did not arrive until Sunday morning. I was in time, however, to perform Divine Service, and preach that day *three* times. In the afternoon, I baptized an infant. I remained in Helena until the 27th, performing Divine Service, and preaching, on Monday and Tuesday nights on Christmas Day, and *twice* on Sunday. I administered the Holy Communion to *five* persons.

The little congregation at Helena, though enjoying none of the ministrations of the Church but such as I am enabled to furnish them at long intervals, remain firm in their adherence to our Communion, and are, I trust, advancing in Christian knowledge and virtue. There is an inviting field at that point for Missionary labor, but it continues unoccupied. How long shall the Missionary Bishop be left to carry on the warfare in Arkansas almost single-handed?

Returning to Little Rock, I preached on Sunday, January 2, (1853,) in the evening, and continued assisting the Rector of the Church until February 15th. On Sunday, January 30th, I confirmed *one* person.

On Sunday, the 20th of February, I was in Van Buren, where I performed Divine Service and preached *twice*. The congregation is small at that place, but united and firmly attached to the Church. The late Missionary having removed, the parish is vacant. A clergyman of practical wisdom and sound judgment would be well received, and, with the Missionary stipend that might be applied, would probably be adequately supported.

On Saturday, 26th, I arrived at Fayetteville. Held Service and preached that night. On Sunday, I held service and preached *twice*, and administered the Holy Communion to *twenty* persons. Services were held also on Monday and Tuesday nights. On the latter occasion, I confirmed *one* person.

The Church at Fayetteville has sustained a great loss in the death of Mrs. Dean, a prominent member of the Congregation, and a truly pious and devoted churchwoman. Perhaps no individual of the parish has contributed more to the building up of the congregation, and to the extending of the knowledge of the truth as it is held and taught in the Church, or done more, in acts of beneficence and christian charity, to illustrate the christian character than that most excellent lady. Long will her loss be mourned.

This station continues vacant, to my very great sorrow. I know no congregation that I consider more desirable as a pastoral charge. It consists of plain, but well informed and quiet people, united by the common bond of an enlightened attachment to the Church, and living in harmony and godly love. The vestry stand ready to pledge towards the support of a minister, a sum which, added to the appropriation that will be made from the Missionary Fund, would make a salary of at least \$600, and that in a place not exceeded by any other in the Southwest for health and cheapness of living.

Leaving Fayetteville on Wednesday, March 2d, I passed the night at the house of my venerable friend, Gen. John Campbell, at Cane Hill. I found him and his excellent lady in their usual health, and as heretofore was warmly welcomed. They are both worthy members of the Church, and, living as they do, remote from Church privileges, I make it a point never to pass them by. Deprived as they are, of regular ministrations, they do not forget that they have the Prayer Book as well as the Bible, and, accordingly, their Sundays are not passed without the celebration of Divine Service.

On Sunday, March 6, I performed Divine Service and preached at Fort Smith *twice*. The congregations were large, particularly at night, when the house was *crowded*. Great attention was manifest. Hope for the Church at this place is not yet extinct. A gentleman, who is a member of the Church, assured me that, could a clergyman of the right sort—that is one combining wisdom and discretion with fair talents and genuine piety—be obtained, the congregation could and would, both build a church and furnish a competent support to their Minister. And this is not very unlikely, considering how rapidly the city is growing. At any rate, I think I could assure a Missionary who should officiate at Fort Smith and Van Buren in connection, a salary of at least \$800—possibly \$1,000.

On Tuesday, March 8, at Ellenwood, the residence of W. O. Chilton, Esq., near Van Buren, I joined together in the bonds of matrimony, Charles Calvert Stuart, Esq., and Miss Harriet C. Chilton.

Returning to Little Rock, March 11, I remained there assisting the Rector of Christ Church, attending to my correspondence, and making prepara-

tions for a visitation to Texas, until March 19th, when I again left home.

I arrived in New Orleans on the 24th; attended at Christ Church on Good Friday; preached at St. Paul's on Easter Day in the morning, and assisted the Rector in the Service at Christ Church in the evening; and on Thursday, the 1st, embarked in the steamship Texas, for Galveston, where I arrived on Saturday, April 2d.

On Sunday, I preached in Trinity Church *twice*, and confirmed *six* persons. On Monday night I preached again, and confirmed *two* persons—*eight* in all. The Rev. Mr. Eaton read the service.

Arriving in Houston on Saturday, I read prayers and preached in Christ Church that night, and *twice* on the following day, Sunday, April 10th. The parish having been sometime vacant, by the resignation and removal of the Rev. Mr. Sanson; there was no confirmation. Efforts have been made to fill the vacancy, but as yet without success.

Leaving Houston on Tuesday for Matagorda, where I expected to arrive on Thursday, spending part of a day and a night, and holding Service at Brazoria on my way,—I was delayed on the road by various unexpected accidents, and by floods of rain, so that I was prevented from fulfilling my intention with respect to Brazoria, and did not reach Matagorda until Sunday, the 17th. I preached in Christ Church that night and the following one, and confirmed *six* persons.

I found the Rev. Mr. Pierce laboring acceptably and efficiently in his new station, and the parish seeming to be endowed with new life through the blessing of God upon his ministrations. There is hope that, in another year, should he continue to occupy the station, the parish will become self-supporting.

I was met at Matagorda by the Rev. C. S. Hedges, of the Diocese of Louisiana, who had come over with the view of finding a suitable field of labor, in connection with the Mission proposed to be sustained by a gentleman of Ohio, to which he expected to be, and has since, been assigned. In selecting the field, I had no hesitation in designating Indianola, Port Lavaca, and Victoria, or any one or two of those places, as being most needy and hopeful, and as fulfilling the condition imposed by the contributor—viz., a field not heretofore occupied by the Church. Accordingly, intending to visit those places on my route to San Antonio and Austin, I proposed to Mr. Hedges to accompany me, and examine the field, to which he assented.

On Wednesday, April 20th, we set sail in a lighter from Matagorda, the Rev. Mr. Pierce being also of the company, and arrived at Indianola early in the afternoon. An appointment having been made, Divine Service was held at night. The Rev. Messrs. Pierce and Hedges read prayers, and I preached. The congregation was large and attentive. This was the *second* time the services of the Church were performed here, the Rev. Mr. Pierce having, *once* before, visited Indianola and Port Lavaca, at my request.

Leaving an appointment for Service again on Friday night, we proceeded on Thursday, by sail-boat, to Port Lavaca, and held service at night. Messrs. Pierce and Hedges again read prayer, and I preached. The congregation here, also, was large and attentive. On Friday, we returned to Indianola. The wind being directly ahead, and blowing a gale, we had rather an uncomfortable time, and were between three and four hours beating down the bay, a distance of only nine or ten miles. At night, our appointment was kept. The Rev. brethren read prayers as before, and I preached and confirmed *two* persons, they having been first baptized by the Rev. Mr. Pierce. They were ladies of great respectability, and advanced in life.

The encouragement for Missionary labors I found very great both at Indianola and Port Lavaca. There are at the former place some ten or twelve persons who are communicants, and probably twenty or thirty who consider themselves Episcopalians. The town has but recently sprung up, and has probably tripled its population in the last two years. At Port Lavaca we can number some five or six communicants.

On Saturday we proceeded to Victoria, distant forty miles, arriving late at night. In the morning of Sunday, April 23d, we were chagrined to find that the appointment we had forwarded had failed to reach its destination. Notice, however, was sent out for service at the Methodist church, the use of which was kindly offered for the day, by Mr. Kerr, the preacher in charge. Three services were held that day. In the morning, the Rev. Messrs. Pierce and Hedges read the Morning Prayer, and I read the ante-communion service and preached. In the evening, Mr. Hedges read prayers, Mr. Pierce preached, and I confirmed *one*, and administered the Holy Communion to *five* persons. At night Mr. Hedges preached. As at Indianola and Port Lavaca, there is good encouragement for the labors of a Missionary at Victoria. The country around is fine and well settled, and no doubt, by stated services, a large congregation might be gathered.

Leaving the Rev. Mr. Hedges, who had made appointments for the two following Sundays at Port Lavaca and Indianola, the Rev. Mr. Pierce and myself started in the stage on Monday morning for San Antonio, where, after a continuous and fatiguing journey of two days, and being upset in the middle of the night, we arrived at 11 o'clock on Tuesday night, well-prepared to enjoy our beds.

Owing to frequent and copious rains, we were unable to hold service until Saturday night, when the Rev. Mr. Pierce preached. On Sunday, May 1st, in the morning, Mr. Pierce reading the Morning Prayer, I read the ante-communion service, preached, and administered the Holy Communion to eighteen persons. The congregation was large, the Court-house, in which the services are temporarily held, being crowded, and many going away for want of room. In the evening the congregation was smaller, in consequence of the occurrence of rain. The Rev. Mr. Rottenstein, who was in Deacon's

orders, read prayers, the Rev. Mr. Pierce baptized three adults and three children, and preached, and I confirmed *six* persons. A third service was to have been held at night, but on account of the rain it was omitted.

I am happy to say that the Vestry of Trinity Church, San Antonio, having called the Rev. Charles F. Rottenstein to the Rectorship, with a competent salary, the parish has become a self-supporting one, without any Missionary aid other than that derived from enjoying Mr. Rottenstein's services as a Missionary for a few months. To the gratuitous labors of the Rev. Mr. Fish, Chaplain in the United States Army, the parish owes its existence, and, to some extent, its present prosperity. But its readiness to support a minister at once, is mainly, I think, the result of Mr. Rottenstein's popularity. The congregation seem to be very generally pleased with, as I trust they will continue to be profited by, his ministrations. The present indications are that this will soon become one of the strongest parishes in the diocese.

The occurrence of a terrific storm, with a tremendous fall of rain on Monday, prevented my starting for Austin, and, by raising the rivers and creeks, kept me water-bound until Thursday. On that day, through the favor of my friend and kind host, Maj. Belger, U. S. A., being furnished with a comfortable ambulance and four horses, I started for Austin, accompanied by the Rev. Messrs. Pierce and Rottenstein. Stopping that night at New Braunfels, service was held at a private house. The Rev. Mr. Pierce preached, and baptized a child, Mr. Rottenstein reading prayers. The second night we staid at Manahac Spring, at the house of Adolphus Weir, Esq. He and his lady were my former parishioners in Columbus, Miss. On Saturday we arrived in Austin, where the Diocesan Convention was in session, at 10 o'clock in the morning.

On Sunday, in the morning, the Rev. Messrs. Pierce and Rucker reading prayers, I preached, and admitted the Rev. Charles F. Rottenstein, Deacon, to the Priesthood, he being presented by the Rev. C. Gillette, and the clergy present joining me in the laying on of hands. The communion was administered to eighteen persons, besides the clergy. In the evening the Rev. Mr. Gillette read prayers, and I preached, and confirmed *seven* persons; afterwards I confirmed at two different private houses *three* others, prevented by sickness from being present in the congregation, making in all *ten*, the same number that was confirmed in Austin last year. At night I read service, and the Rev. Mr. Pierce preached. The Rev. Mr. Fontaine is still Rector of the Church.

The business of the Convention being finished on Monday, I started on Tuesday morning on my way to Washington county, arriving at Bastrop, thirty-five miles, in time to keep an appointment for service that night, sent on the day before. I was accompanied by the Rev. Messrs. Rucker and Rottenstein. Our service was held in the Methodist Church, the use of which had been kindly offered. The Rev. Messrs. Rucker and

Rottenstein, in their surplices, read prayers, and I preached. The congregation was large, and apparently interested, and I have reason to believe a good impression was made upon at least a portion of the congregation. There are but few Episcopalians in Bastrop, yet it is thought that a minister of the Church, officiating statedly, might gather quite a respectable congregation there.

The next day, May 11, we proceeded thirty-seven miles to La Grange, where we arrived at sunset. An appointment for service had been sent on to this place also, but had not been published, by reason of which we were enabled to gather but a small congregation. Service was held in the Methodist Church. The accompanying brethren read prayers, and I baptized Mary Alice, infant daughter of Benjamin Shropshire and Georgiana Washington his wife, and preached. There are several communicants of the Church, and quite a number of persons favorable to our communion in La Grange, and an earnest desire was expressed to have the stated ministrations of a clergyman. It was suggested that though a support could not, at present, be furnished by La Grange alone, yet that place and Bastrop united might afford it.

From La Grange, we proceeded on Thursday, thirty-eight miles, to Brenham, in Washington county. On Saturday night I read prayers, and preached at Independence. On Sunday, May 15, at the same place, in the morning, the Rev. Mr. Rucker reading prayers, I preached, and administered the Communion to *four* persons. At night Mr. Rucker, assisted by Mr. Rottenstein, read prayers, and I preached again. On Monday, at night, I preached at Brenham, and also *twice* on Tuesday, and confirmed *two* persons. Wednesday night I preached at Chappell Hill, and *twice* on Thursday, when I confirmed *two* persons. At Washington, I preached on Friday and Saturday nights, twice on Sunday, and again Monday night. On Sunday morning I administered the Communion to *fifteen* persons. At night, I confirmed *four* persons. On Monday night I confirmed *one* other person, making *nine* in Washington county. There are upwards of *sixty* communicants in the county. Since the removal of Mr. Rottenstein to San Antonio, the four parishes have been ministered to by Mr. Rucker alone. Another Missionary was expected to be in the field on the 1st of October, who would have charge of the parishes at Brenham and Chappell Hill. This expectation, I am sorry to say, has been disappointed. I found the new Church at Washington, a substantial structure of red cedar, in such a state of forwardness as to admit of our using it, and our services were held in it greatly to our satisfaction. By this time, I trust, it is finished. The Church at Chappell Hill will be completed, I hope, in the course of the ensuing year, so that, at my next visitation, they may both be consecrated. Two other Churches will, undoubtedly, be erected in the county in a year or two. The process of church-building in these parishes is of necessity slow, as they are erected *without foreign aid*, and upon the principle of contracting no indebtedness

beyond the means in hand to pay. The several congregations are small, and far from wealthy, and have not been able to do much towards providing the decencies pertaining to the celebration of the rites of the Church. Not one of the Churches in Washington County, I believe, has anything better than a glass pitcher and tumbler, and an earthen plate, for the celebration of the Holy Communion, or any more decent Font for Holy Baptism than an earthen or glass bowl. They have been too modest to make their necessities known abroad, and have been waiting in much patience for an increase of ability among themselves. They have, perhaps, hitherto done what they could, and their unpretending efforts are, in my judgment, worthy of high commendation. To the quiet but persevering, and, therefore, efficient exertions, of the Rev. Mr. Rucker, much of what has been effected in church-building is owing. It was under his auspices that the churches at Chappell Hill and Washington were commenced, and have been brought so near to completion.

On Thursday, May 26th, I arrived at Anderson, in Grimes county, the seat of the "Diocesan School," now, by act of incorporation, St. PAUL'S COLLEGE. I remained there a week, during which time I preached *five* times;—on Friday *once*, Saturday *twice*, and Sunday *twice*; administered the Communion to **24** persons, and confirmed *twelve*, among whom were George Rottenstein, of Houston, late a Methodist preacher and editor of the "Wesleyan Banner," and Walter Richardson, a student in St. Paul's College.

On Monday, May 30th, George Rottenstein, and Hannibal Pratt, a tutor in St. Paul's College, being recommended by the Standing Committee of the Diocese, were received as candidates for orders.

While at Anderson, I presided at a meeting of the persons named in the act of incorporation, and others elected by the late Convention, as Trustees of St. Paul's College, when the Board was organized by the appointment of a Secretary and Treasurer, the act of incorporation was accepted, and certain measures adopted, to carry into effect, so far as practicable at present, the provisions of the act. Among the measures adopted, was that of making an appeal to churchmen, at home and abroad, for the means of erecting permanent buildings, and the endowment of professorships. This appeal, I hope, will be liberally responded to. The College is to be, and forever to continue, a strictly Church Institution, having for its *leading* object the education of pious young men of the diocese for the work of the Ministry in the Protestant Episcopal Church. It is not intended to be a party institution, either high church or low church—those distinctions are scarcely known, and certainly are not recognised in Texas—but a nursery of THE CHURCH: Episcopal, Protestant, Evangelical, and yet Catholic and Apostolic.

The institution embraced, at the time of my visit, *seventy scholars*, and was constituted and declared by the Board of Trustees to be the preparatory department of the College; the Rev. Mr. Gillette, its present head, being appointed a Professor, with power to organize and arrange a collegiate class

or classes, as circumstances shall require, until further action of the Board. Thus a favorable beginning has been made. It remains to be seen whether the members of the Church and the friends of *Education*, in its true and Christian sense, will furnish the means for carrying on the pious work according to this beginning.

Respecting the condition of the Church at Anderson, the number of persons reported above as confirmed, and the number who received the Communion on the occasion of my visit, emphatically speak. At the commencement of the Rev. Mr. Gillette's labors in establishing the Diocesan School, there were not more, I think, than two families known as Episcopalians, and I am not sure that there was one communicant. Now he has gathered around him a respectable congregation, embracing more than twenty communicants, and has the prospect of seeing, in a year or two more, a handsome stone church arise. This new congregation, be it understood, or, more strictly speaking, its minister, has been from the first, *self-supporting*. And this reminds me to suggest that the Board of Missions might most effectually promote the cause they have in hand in that portion of Texas, by authorizing and instructing the appropriate Executive Committee to make a special appropriation to Mr. Gillette, as Missionary in Grimes, and the adjacent counties, of \$500 per annum. This would enable him to employ a clergyman to assist him in his scholastic and parochial labors at home, and, being so relieved, to perform very efficient Missionary work at several important points at a distance, where there is pressing need, and an earnest call for the ministrations of the Church. Should the Board not be inclined to act upon this suggestion, which, I confess, I deem of great importance, will not some conscientious and devoted individual member, or members of the Church, like him of Ohio, who of his penury has devoted \$400 per annum, to the support of a Missionary, come forward to the help of a work so promising.

Leaving Anderson on the 2d of June, and being detained in Huntsville a day, but having no opportunity to officiate by reason of a revival meeting, which occupied the only place of public worship, I reached Crockett on Saturday evening, where I proposed spending Sunday. By the aid of Dr. Kirchoffer, the only Church communicant in the place, notice was given, and arrangements were made; and on Sunday, June 5th, I performed Divine Service, and preached *twice*, the Doctor manfully making the responses alone, throughout the two services, which were full and entire. The congregation was large, considering the shortness of the notice, and very attentive. There are one or two other communicants in the neighborhood, and many persons who desire to have the services of the Church stately performed at Crockett, and would contribute liberally to that end. Crockett, with Palestine in Anderson county, and Rusk in Cherokee county, constitute a promising field for a clergyman of the Church, and would, I doubt not, furnish him a competent support.

On Tuesday, I started from Crockett at 2 o'clock in the morning, and arrived in Nacogdoches at 9 o'clock at night. I was met by the Rev. Mr. Downing, who conducted me to my quarters. I remained in Nacogdoches until the following week. Services were held on Wednesday, Thursday and Friday at night, and *twice* on Sunday, on all which occasions I preached. There was one candidate for confirmation, but he had been compelled to be absent from home. The Church, though not quite completed, was in a condition to be occupied with convenience and comfort. The windows were all in; it was ceiled, and furnished with a sufficient number of seats, and compared with former accommodations for public worship, gave me great satisfaction. In a country where the congregations are feeble, and dependent upon their own resources for their places of worship, as is the case generally throughout my jurisdiction, we may well be thankful and content when, after years of exertion, we obtain a Church of our own, however unpretending and humble. The faithful Missionary, though laboring under many discouragements in a field peculiarly barren, is yet doing good at Nacogdoches. He has the esteem and confidence of all, and continuing to sow his seed in faith and patience, will doubtless ultimately see the fruit of his labors.

I arrived in San Augustin on Wednesday, June 15th. We had services on Thursday, Friday and Saturday nights, on each of which occasions I preached. On Sunday, 19th, I preached *twice*, and confirmed *two* persons. An ordination was expected to be held in the morning, but the candidate, having lost his way, did not arrive in time. On Monday morning, however, we had Service at 8 o'clock, the ordination was held, and Joseph Wood Dunn was admitted to the Order of Deacons. He was presented by the Rev. Mr. Downing. His examinations had been conducted while I was at Anderson, and the testimonials of the Standing Committee obtained, but the indispensable canonical time of his candidateship had not expired. He had been a student of divinity in connection with the Presbyterian Church, prior to his reception on the 18th of June last, as a candidate for Orders in the Church. At the ordination, the congregation was small, owing chiefly to the unseasonableness of the hour, and the Communion was administered to only *five* lay persons. Soon after the services of the morning, I took my seat in the stage for Grand Cove, on Red River, *en route* for Little Rock.

The congregation at San Augustin has suffered serious losses by death and removal, yet the worthy Missionary, though troubled, is not discouraged. He goes steadily on his way, laboring in hope, and trusting in the promises of God. His congregation has not been sensibly diminished, but is rather on the increase. The Church is finished, except the painting or varnishing of the interior, but the title to the ground has not yet been secured, and therefore it cannot be consecrated.

At San Augustin ended my *ninth* visitation of Texas. I took steamboat

at Grand Ecore on Tuesday night, June 21, and having been detained *two* days in New-Orleans, arrived at Little Rock on the first day of July, having been absent from my family *three months and eleven days*; during which time I preached *fifty* times, confirmed *fifty-six* persons, administered the Communion *seven* times, held *two* Ordinations, and travelled *three thousand and five hundred miles*. I remained at Little Rock attending to my correspondence, and assisting the Rector of Christ Church until the 19th of July, when I again left home for the purpose of attending a Court of the Bishops in September, and the General Convention, now in session.

From the foregoing accounts of my labors for the past year, the Board, if they have had the patience to listen to it, will have learned something of the nature and the wants of the field embraced in my Mission; and must see, I think, that the duty of the Church at large, professing, as she does, to be a Missionary Church whose field is the world, has not hitherto been adequately performed towards that new, extensive, and rapidly growing country. To me it is obvious, that instead of *nine* or *ten* partially supported Missionaries—the largest number that she has at any one time had in the field, now it is much smaller—she ought, by this time, to have been sustained by *fifty* in Texas, and at least *half that* number in Arkansas. Compare what she has done with what others, really not more able, have effected, and what cause have we not for shame and confusion of face? Twenty-five thousand dollars have been expended upon Domestic Missions by a Church that *might* easily contribute half a million without being in danger of coming to poverty! What is this but a reproach to the name of a Christian Church? What the members of our Communion *might* effect, were there but such a heart in them, may be easily estimated by reference to what *has*, recently, been nobly done by one who says he is dependent for the support of himself and family upon his daily labor in his calling. Suppose the same devotedness to the cause of Christ should be manifested by only *one in every hundred* of the eighty thousand communicants reported at the last General Convention, we should have then the neat little sum of *three hundred and twenty thousand dollars* contributed to the cause of Missions, instead of the present contribution *from the whole Church* for Domestic and Foreign Missions, of only seventy-five thousand dollars! And are there not *more* than one in a hundred who *could* do this? I am persuaded there are.

At this very time, the cause of Christ, of true religion, and of his Church, is suffering both in Texas and Arkansas, for want of Missionaries. *Sixteen* could at once be advantageously placed in Texas, and half that number in Arkansas. But were the money to support them forthcoming, where are the men? There is a great difficulty on that score, I am aware. The demand is greater than the supply. Yet, if all the unemployed clergymen, who are, year by year, hovering around our larger cities, waiting, as it were, for the crumbs that fall from the rich man's table, could be awakened to a

proper sense of their duty, and of the value of immortal souls perishing for lack of knowledge in the wilds of the West; if they could be *so* converted as to feel, with the Apostle of the Gentiles, "wo is me if I preach not the Gospel," there might be a partial supply of our wants.

And, moreover, if the Missionary Treasury were so well provided that the Committee could offer at the beginning something like a *competent* support, together with an appropriation in the way of outfit, to bear the *expense of removal*, inability to meet which, has deprived the Southwest of many a willing Missionary, there would be found, I doubt not, a very considerable number of energetic, working men, now struggling with poverty in the smaller parishes of the older Dioceses, who would, promptly, at the call of the Committee or of the Missionary Bishops, arise and cry, "Here am I, send me;" and soon would our "solitary places be glad for them," and our now moral deserts "bud and blossom as the rose."

IN TEXAS, there are now *ten* clergymen besides the Rev. Mr. Fish, chaplain U. S. A., at Fort McKavitt, on the San Saba, *fifteen* organized parishes, (of which *four* are self-supporting,) and *two* candidates for Orders. IN ARKANSAS, there are now but *two* clergymen, besides two Chaplains, U. S. A., in the Indian Territory, the Rev. John Burke, at Fort Washita, and the Rev. D. McManus, at Fort Gibson, and *five* organized parishes, of which *one*, that of Christ Church, Little Rock, has recently become self-supporting, and also *two* candidates for Orders.

Since my last Report, I have preached *one hundred and five times*, baptized *one* adult and *eight* children, confirmed *sixty-two* persons, administered the Holy Communion *eleven* times, held *two* Ordinations, and in performing this small amount of official duty, have been compelled to travel five thousand five hundred and fifty miles. The whole distance travelled up to this time, is nearly seven thousand and five hundred miles.

GEO. W. FREEMAN.

[G.]

EIGHTH ANNUAL REPORT OF THE RIGHT REV. WILLIAM JONES BOONE, D. D., MISSIONARY BISHOP IN CHINA.

NEW-YORK, *October 5, 1853.**To the Board of Missions of the Protestant Episcopal Church in the United States :*

DEAR BRETHREN—

Since my last Report, in consequence of the failure of my health, by the advice of my physicians I returned to the United States, and arrived in this country January 30, 1853. This return was made after consulting the Foreign Committee, and met their concurrence. It has pleased a gracious Heavenly Father to make the voyage home, and my residence in this country, instrumental in greatly improving my health; and I hope, by favor of the same Divine Providence, to return very shortly to the field of my labors, accompanied by additional Missionaries to aid me in my work.

Through God's mercy I am enabled to report that we have all been spared, and that our Mission was increased by the arrival on Christmas day, 1851, of the Rev. Robert Nelson and wife, Rev. Cleveland Keith, and J. T. Points, Esq. The arrival of these brethren was most opportune, and afforded very grateful relief to both Mr. Syle and myself, who were much overtasked. The Boys' School was immediately placed under the superintendence of Mr. Points; to Mr. Nelson was assigned the Sunday Evening Service in English, before conducted by Mr. Syle; and to Mr. Keith the Daily Evening Prayer in English, also previously conducted by Mr. Syle.

All parties addressed themselves diligently to the acquisition of the Shanghai dialect, and so successfully, that Mr. Nelson and Mr. Keith were each able to read the Morning Service in that dialect after they had been with us only seven months, while Mr. Points was able at that time to make an extemporaneous address of some fifteen minutes to his scholars. Our brethren were enabled to make these attainments, by means of the helps for the acquisition of the dialect which had been prepared by their predecessors; and it may be useful, with a view to those who may be looking to China, to mention briefly some of these helps. We, together with the Rev. T. McClatchie, of the Church Missionary Society, who co-operates cordially with us in all our labors, have made translations into the Shanghai colloquial of the four Gospels and the Acts; of the Morning Prayer, the Baptismal Service, and that for the Lord's Supper, and all the occasional Offices.

We have also prepared a Catechism containing an explanation of the Creed, Ten Commandments, Lord's Prayer, and Sacraments, for the use of candidates for baptism; also vocabularies, marking the tone, method of pronunciation, and meaning of many hundreds of the most important words. The Missionaries of other Boards have also labored in furnishing helps for the acquisition of this dialect, so that now the fear of encountering it need not deter any earnest-minded young Christian from joining our Mission to China. Should there be any young men in our Church whose hearts feel for the destitute Chinese, and who are hindered by fear of the formidable Chinese language from going out with us, I beg to call their special attention to the facts above mentioned: two of these brethren read the service acceptably, seven months after their arrival, and one of them, after studying the language for that time, made an extemporaneous address of several minutes.

The Mission has also been increased by the appointment of Miss Catherine Jones, of Washington, D. C., who arrived in Shanghai since my departure for this country. Miss C. Jones is engaged in assisting Miss Emma Jones in the Girls' School. At recent meetings, the Foreign Committee appointed Miss E. J. Wray, of Augusta, Georgia, and Miss J. R. Conover, of Philadelphia; these ladies expect to sail with me when I return to China.

Three important buildings have been erected since my last Report—a School-house for the girls; a Chapel for the use of our scholars, male and female, and our country neighbors; and a dwelling house. There were many pleasing circumstances connected with the building of the School-house for Girls. Charles Shaw, Esq., of Liverpool, made us the handsome donation of \$500 towards its erection. We were indebted to this gentleman, while resident at Shanghai, for many years of kindness and much assistance in our business matters. The Diocese of Virginia contributed so handsomely to this object, on the occasion of the Jubilee celebration of the Society for the Propagation of the Gospel, that we had a surplus of \$500 after our School-house was finished. Encouraged by this, I immediately commenced the erection of the Chapel above mentioned, for \$2,000, which has been finished since I left Shanghai.

Our School for Boys, under the superintendence of Mr. Points, has been efficiently sustained, and is beginning to bear fruit. We have one candidate for Orders from this school, Mr. *Tong Choo-kiung*, who accompanied me to this country. He has been treated with much kindness by his fellow-Christians here; his mind has been much enlarged by what he has seen, and he has greatly improved his knowledge of the English language. He has been invited to address many of our congregations from the chancel, and his touching appeals on behalf of his idolatrous countrymen have reached many hearts. I cannot but indulge sanguine hopes of his future ministry in China, should it please God to prolong his life.

The Girls' School, under the superintendence of Miss E. G. Jones, has been steadily increasing ever since it was opened, and promises to be a most

efficient auxiliary in spreading the Gospel in China. One of the pupils in this school has been baptized since I sailed from Shanghai.

In addition to the schools above mentioned, in which the pupils are clothed and fed, at an annual expense of \$25 each, we have opened a number of day-schools, where the Scriptures and our Catechisms are taught, and where the expense incurred is very light, being about \$75 a year for a school of from twenty to twenty-five boys. In these schools we do not attempt to teach English, but we have introduced books in the Shanghai dialect, which is a novelty, and which promises, I think, great results in time to come.

We have had one of the day-schools for girls as an experiment, and it has answered so well that we are encouraged to increase the number. In the case of the day-school for girls, we have been obliged to give them a bowl of rice each day as an inducement to insure their attendance. This causes an additional expense of one cent per diem for each pupil. These day-schools present a wide field for the exercise of Christian benevolence, and I hope that our friends in the United States will afford us the means of multiplying their number. I am anxious that each Presbyterian should have two of these schools for boys under his care, and to increase the number of girls' schools to the full extent that our female Missionaries can visit and supervise.

The Missionaries have been diligent in preaching the Word at Christ Church in the city, at our new Chapel, and at *Wong-ka Modur*, where our first efforts in Shanghai were made, and where the lamented Spaulding labored. In this work our brethren, Nelson and Keith, who are but imperfectly acquainted with the language, are greatly aided by our native deacon, the Rev. Mr. *Wong*, who is faithful in the discharge of his duties, and is a zealous and acceptable preacher to his countrymen. They also derive valuable assistance from the catechist, *Yung Soodong*, who is a candidate for Orders.

The number baptized since my last Report is 7.

Male.....	4.....	Female.....	3
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The whole number that has been baptized in the Missions, is—

Adult.....	Male.....	20
“	Female.....	7
Infant.....	Female.....	2
Total.....		29

I have held Confirmation on three occasions, and have confirmed seven persons.

We have four candidates for Orders: one for the priesthood, the Rev. Mr. Wong, and three for the diaconate. Of these last, two are natives of China, and the third is Mr. Points, the Superintendent of our Boys' School.

The events which are now transpiring in China will, most probably, greatly widen the door of entrance for preaching the Gospel there. The

subject of the Christian religion is now brought prominently before the eyes of millions in China, by the proclamations and doings of the insurgents; the present is therefore an important era in the history of the Missions in that country, and a great increase of laborers is desirable. I am sorry to report to the Board our great want of success in enlisting young men for our Mission. This is emphatically our want, and I must entreat the prayers of all the members of the Board to the great Lord of the harvest, that He will graciously send forth laborers into this portion of His vineyard.

I am, dear Brethren,

Sincerely yours in the Lord,

WM. J. BOONE.

[H.]

REPORT OF THE RIGHT REV. JOHN PAYNE, D. D.,
MISSIONARY BISHOP TO AFRICA.

*To the Board of Missions of the Protestant Episcopal Church in the
U. S. of America :*

IN compliance with provisions of Canon on the subject, the undersigned makes the following report to the Board of Missions of the Protestant Episcopal Church in the U. S. of America :—

Immediately after my consecration to the Episcopate in July, 1851, I commenced visiting Churches in various parts of the United States, with the view of presenting the claims of the Mission committed to my care. I was thus engaged until May 6th, 1852, when I embarked at Norfolk for Africa.

Having already given a particular report of the services performed during this interval, to the Foreign Committee, and more recently to the General Convention, it appears unnecessary to repeat it here. I would not, however, omit to give my decided testimony to the great importance, and indeed necessity, of having the momentous claims of Foreign Missions brought continually before the members of the Church, by special agents, immediately interested in promoting them. According to my experience, it is not that our people have not to give, nor that they are indisposed to give, when moved to do so, by the presentation of objects justly claiming their benevolent regard. And such an object I rejoice to know is the African Mission. Thousands already give, and labor, and pray in its behalf; but the benevolent longings of the Church, in regard to it, have but half found expression. Let its wants but be fully declared, and I am persuaded, there is not an Episcopal congregation, from Bangor in Maine, to New-Orleans, where there will not be found hearts and hands to feel and labor for its good. All this is evident from my own observation, as well as the political and social indications all over the United States. A mighty welling up of influences for weal or woe, to Africa, is observable on all sides. I am jealous over our communion, with a godly jealousy, I trust, in respect to these influences. I am most anxious that we shall have a full share in directing and sanctifying them.

And it is a most gratifying consideration, that from the time when the political and religious condition of the United States allowed opportunity for attention to Foreign objects of benevolence, the Episcopal Church manifested a lively interest in the spiritual welfare of Africa and her children. At first, this was largely discovered in originating and prosecuting the scheme of African colonization. For it is a great mistake, that this was prompted, or is sustained, by selfish considerations. Doubtless these enter into it, as

into all human enterprises. But that benevolence, conceived as benevolence now sustains this cause, must be manifest to all who will examine carefully the subject. The same principle which, within the last half century, has planted at Sierra Leone a settlement of 45,000 native Africans, of whom 35,000 are said to be Christians—extending their Missionary influence and operations far along the coast, and in the interior—originated and sustains the Christian colonies constituting Liberia.

Nor has this benevolent feeling found expression only in the United States. From the very beginning of the effort to benefit Africa, in connection with colonies, members of the Episcopal Church have ever been found to encounter all the privations inseparable from this enterprise, and the perils of the most unhealthy of climes. Let us glorify God, in the reflection, that nothing less than a manly spirit brought to these shores our Wiltberger, Bankson, Andrus, and Ashmun, ready to lay down their lives for Africa's redemption.

And when in the light of the knowledge and experience, gained chiefly in connection with the colonies, the Church became convinced that the time had come for her to enter upon her appropriate work of evangelizing Africa, through direct Missionary efforts, instruments were at once found to engage in this service.

It may excite the gratitude, and quicken the zeal of the Church, at this stage of her Missionary efforts in Africa, briefly to advert to the offering, which, through grace, she has already made, and the fruits which have followed.

From the year 1836, when the Mission on this coast was regularly commenced, (besides respected and beloved colored brethren and sisters, who have labored with them in the Lord,) to the present time, there have been connected with it no less than *thirty-one* white Missionaries, male and female, and more, many more, thank God, are ready to offer themselves for its service.

Is it asked, where are now all these laborers? A more profitable question is, what have they accomplished for themselves, and for Christ's cause, in Africa? Every one who entered upon the work in a proper spirit, has obtained blessings for himself and the Church with which he was connected. Some, whose constitutions, on trial, proved unfitted for the climate, have returned to their native land, seldom without carrying with them earnest resolves to labor there for Africa. A few who counted not their lives dear unto themselves, so that they might finish their course with joy, have been honored by receiving the Master's summons to wear the martyr's crown. Other few are suffering on, hoping, ere long, to share the same honor; while a remnant, rejoicing in what God hath already accomplished through the labors and sufferings of all, are looking forward to a more glorious harvest.

I will now state some of the more important results of our Missionary efforts.

Four stations have been established, at the following places:—Fishtown, Rocktown, Cape Palmas, and Cavalla.

At all these points native boarding-schools are, or have been, maintained with some good degree of regularity. The average attendance of scholars here has been over one hundred, and the number instructed in the way of salvation at least one thousand.

Day-schools are and have been taught, in which many heathen children have learned to read, and also acquired that knowledge which maketh wise unto salvation.

Sunday-schools, composed of boarding scholars, and children from heathen towns, have been another means of good.

The Gospel has been, and is still, preached to nearly the whole Grebo tribe, numbering a population of some *twenty-five thousand*; besides which, a congregation in the colony of Maryland, in Liberia, has been supplied with stated services.

More than one hundred have been admitted to baptism, or having previously received this rite, been enrolled as communicants of the Church. Some of these have apostatized, others have died in the faith, while about eighty still remain members of the Church militant.

A high school has been established at Mount Vaughan, “Maryland, in Liberia,” for training colonist teachers, and missionaries. Six youths have been hitherto supported at an expense of \$75 each per annum. For the present year the number will be ten. Some fifteen or twenty other colonist children are admitted as day-scholars.

A female colonist day-school is also in operation at Mount Vaughan, with an average attendance of forty-five to fifty children.

A native dialect (the Grebo) has been reduced to writing, and many portions of the Scriptures, and other books, published in it. A printing press is in operation, from which, besides other publications, a small Missionary paper is issued.

It should be named as one of the most important fruits of the Mission, that a wide-spread conviction of the truth of Christianity has been produced in the native mind, and an expectation that, at no distant time, it must supersede the religion of the country.

One neat, substantial stone Church edifice in the Colony (St. Mark’s) will be ready for consecration during the present year. “The Church of the Epiphany,” at Cavalla, is in course of erection, the funds for it having been contributed some time since. Means have likewise been furnished for erecting a third Church at Rocktown.

There are in the Mission two Colonist, and three Native candidates for Orders.

STATISTICS OF THE MISSION.

Clergymen (including Bishop).....	6
Candidates for Orders.....	5

Foreign, male teacher, 1 ; female, 7 ; total.....	8
Colonist teachers, 4 ; native assistants, 10.....	14
Confirmation Christmas, 1852.....	26
Communicants, Foreign and Native.....	80
Boarding Scholars, Native, 100 ; day do., Colonist and Native, 100.....	200

EXTENSION OF THE MISSION TO THE LIBERIAN SETTLEMENTS.

The Mission at Cape Palmas may be considered as established, and possessing all the elements necessary to expansion in this vicinity. And here there, is doubtless, ample scope for the employment of scores of teachers, evangelists and pastors.

But, as has been already intimated, the providence of God calls us to a more extended sphere of action. The infant, but rapidly growing settlements of Liberia proper, demand our care, in building up their social and political institutions. And no doubt those members of our communion who have assisted in planting and sustaining these colonies, expect that we will extend to them such care. Certainly they will not think they have discharged their duty towards them, by merely transporting the objects of their interests to these heathen shores ; they will desire to provide for them religious advantages in their new home.

Further, it is now very generally admitted that Africa must be evangelized chiefly by her own children. It should be our object to prepare them, so far as we may, for their great work. And since Colonists afford the most advanced materials for raising up the needed instruments, it becomes us, in wise co-operation with Providence, to direct our efforts in the most judicious manner to them. To do this, the most important points should be occupied, to become in due time radiating centres of Christian influence to Colonists and Natives.

Convinced of the indications of Providence in this direction, and of the ability and disposition of the Church to sustain any proper measures which may be adopted, I have ventured to suggest the opening of three new stations, in connection with the Mission. The points proposed to be occupied are Monrovia, the capital of Liberia ; Bassa Cove, eighty miles to the southeast of Monrovia ; and Sinoe, about half way between Bassa Cove and Cape Palmas, and some ninety miles from each.

At Monrovia, incipient steps have been taken to open a station. A candidate for Orders has charge of a school, and in the course of a year he will be prepared, it is hoped, to enter regularly upon his duties as a Missionary to both Colonists and Natives. The Mission at Monrovia, it is expected, will be sustained chiefly by the Church in Virginia.

At Bassa Cove, active measures have been delayed in consequence of the unsatisfactory relations between Colonists and Natives. It is understood now, however, that these have assumed a more pacific aspect, and I hope in

the course of the present year to have a building erected in the township of Buchanan, suitable for a teacher, and a school-house.

Some earnest-minded clergymen and congregations are pledged to sustain this station as soon as it can be efficiently commenced.

Since, the settlement intermediate between Bassa Cove and Cape Palmas, is one of the most populous and flourishing in Liberia. Some members of our communion are already settled there, and the place offers every facility for the establishment of a station. One of our Colonist candidates for Orders will be prepared (God willing) within a year to take charge of it; and in anticipation of this, I have made an appeal to some of our Churches in the West and Southwest to sustain him.

The Board will perceive, that while it is proposed thus greatly to extend the operations of the Mission, by opening new stations, those already established are not by any means to be weakened, or interfered with. As there is unquestionably the ability, it may not be doubted that there is also the disposition in the Church so to enlarge her contributions, as to do far more than has been proposed towards extending the Kingdom of the Redeemer in Africa.

Very respectfully submitted.

JOHN PAYNE,

*Miss. Bishop of P. E. Ch. in U. S., America, at Cape Palmas
and parts adjacent.*

CAPE PALMAS, WEST AFRICA, 6th June, 1853.

[I.]

JOINT REPORT ON THE CONDITION OF "THE SPIRIT
OF MISSIONS."*Required by Resolution of the Board of 1843.*

THE Editors report that the circulation of this periodical is steadily on the increase, and that the statement of the publisher shows that if its subscribers are mindful of their obligations, it will not only sustain itself, but contribute some little surplus for the Treasuries of the Board.

P. P. IRVING, }
W. T. WEBBE, } *Editors.*

NEW-YORK, *October 1, 1853.*

[Aa.]

APPOINTMENTS.

Rev. Hiram Adams.....	Niles.....	Michigan.....	April 1,	1853
" C. Bentley.....	Grand Detour.....	Illinois.....	"	
" Albert Bingham.....	Lima.....	Indiana.....	May 1,	1853
" R. F. Cadle.....	Seaford, &c.....	Delaware.....	April 1,	1853
" J. S. Chamberlaine.....	St. Antony.....	Minnesota.....	July 1,	1852
" T. R. Child.....	Warsaw.....	Illinois.....	October 1,	1852
" C. F. Collins.....	Williamsport.....	Tennessee.....	"	
" L. Wilson Davis.....	Sheboygan.....	Wisconsin.....	"	
" W. W. Dodge.....	Paducah.....	Kentucky.....	"	
" S. Douglass.....	Mishawaka.....	Indiana.....	"	
" W. E. Franklin.....	Delphi.....	"	April 1,	1853
" Samuel Goodale.....	Lyons.....	Iowa.....	"	
" C. H. Gardiner.....	Chicago.....	Illinois.....	"	
" C. A. Goodnough.....	Portage City.....	Wisconsin.....	June 1,	1853
" Do.....	Oneida Mission.....	Duck Creek, Wis.....	October 1,	1853
" T. Greene.....	Green Lake.....	Wisconsin.....	June 1,	1853
" E. A. Greenleaf.....	Shakopee.....	Minnesota.....	August 1,	1853
" Benjamin Halsted.....	Athens.....	Tennessee.....	October 1,	1852
" John McCarty, D.D.....		Oregon.....		
" John Morgan.....		California.....		
" D. E. Loveridge.....	Vincennes.....	Indiana.....	April 1,	1853
" G. E. Peters.....	Delavan.....	Wisconsin.....	December 1,	1852
" G. T. Porter.....	Morris.....	Illinois.....	April 1,	1853
" Charles Reighley.....	Rockford.....	"	"	
" John Sandells.....	Chatanooga.....	Tennessee.....	October 1,	1852
" J. B. T. Smith.....	Florence.....	Alabama.....	November 1,	1852
" O. Taylor.....	Pontiac.....	Michigan.....	April 1,	1853
" Thompson, H. M.....	Madison.....	Wisconsin.....	October 1,	1852
" Do.....	Maysville.....	Kentucky.....	July 1,	1853
" Thompson, G.....	Manitowoc.....	Wisconsin.....	August 1,	1853
" *Townsend, C. C.....		Iowa.....		
" *Ufford, John.....		"		
" D. D. Van Antwerp.....	Terre Haute.....	Indiana.....	January 1,	1853
" Homer Wheeler.....	Bristol.....	"	May 1,	1853
" J. A. Woodward.....		Oregon.....	January 1,	1852

 The two Missionaries marked with a * are paid by the Episcopal Missionary Association for the West, Philadelphia.

RESIGNATIONS.

Rev. J. O. Barton.....	Lima.....	Indiana.....	June 1,	1853
“ S. G. Callaghan...	Oshkosh.....	Wisconsin.....	January 1,	1853
“ D. Chase.....	Chicago.....	Illinois.....	April 1,	1853
“ A. Croswell.....	Brunswick.....	Maine.....	“	
Rev. S. Douglass.....	Mishawaka.....	Indiana.....	May 16,	1853
“ A. F. Freeman...	Little Rock.....	Arkansas.....	April 1,	1853
“ F. D. Harriman...	Craufordsville...	Indiana.....	“	
“ J. P. T. Ingraham.	Dartford.....	Wisconsin.....	October 1,	1852
“ W. S. Ludlum....	Geneva.....	“	July 1,	1852
“ J. L. McKim.....	Georgetown.....	Delaware.....	April 1,	1853
“ Edward Magee...	Mount Clemens...	Michigan.....	November 1,	1852
“ C. F. Rottenstein..	Chappel Hill....	Texas.....	April 1,	1853
“ G. P. Schetky....	Manitowoc.....	Wisconsin.....	“	
“ John Sellwood...	Mendon.....	Illinois.....	“	
“ H. M. Thompson..	Madison.....	Wisconsin.....	June 1,	1853
“ Gustaf Unonius...	Chicago.....	Illinois.....	April 1,	1853
“ A. J. Warner.....	Dixon.....	“	“	
“ E. Williams.....	Mountfort.....	Wisconsin.....	October 1,	1852
“ B. Wright.....	St. Augustine....	Florida.....	died December 22,	1852

[Ab.]

MISSIONARIES, &c., NOW IN THE FIELD.

MAINE.

Rt. Rev. GEORGE BURGESS, D. D., Bishop of the Diocese.	
Bath.....	Rev. F. Gardiner.
Calais, &c.....	Rev. G. W. Durell.

NEW-HAMPSHIRE.]

Rt. Rev. CARLTON CHASE, D. D., Bishop of the Diocese.	
Concord.....	Rev. N. E. Marble.
Hanover.....	Rev. Edw. Bourns, LL. D.
Manchester.....	Rev. I. G. Hubbard.

DELAWARE.

Rt. Rev. ALFRED LEE, D. D., Bishop of the Diocese.	
Lewes, &c.....	Rev. George Hall.
Seaford, &c.....	Rev. R. F. Cadle.

FLORIDA.

Rt. Rev. F. H. RUTLEDGE, D. D., Bishop of the Diocese.	
Jacksonville.....	Rev. W. D. Harlow.
Key West.....	Rev. C. C. Adams.

ALABAMA.

Rt. Rev. N. H. COBBS, D. D., Bishop of the Diocese.	
Carlowville.....	Rev. F. B. Lee.
Eufaula.....	Rev. W. J. Ellis.
Florence.....	Rev. J. B. T. Smith.
Livingston.....	Rev. J. H. Ticknor.
Talladega.....	Rev. T. A. Cook.
Tuscumbia.....	Rev. R. A. Cobbs.

LOUISIANA.

Rt. Rev. LEONIDAS POLK, D. D., Bishop of the Diocese.	
Alexandria.....	Rev. A. D. McCoy.

MISSISSIPPI.

Rt. Rev. W. M. GREENE, D. D., Bishop of the Diocese.	
Aberdeen.....	Rev. J. H. Ingraham.
Yazoo City.....	Rev. W. P. Scott.

TENNESSEE.

Rt. Rev. J. H. OTEY, D. D., Bishop of the Diocese.

Athens.....	Rev. B. Halsted.
Brownsville.....	Rev. J. W. Rogers.
Chattanooga.....	Rev. J. W. Sandells.
Somerville.....	Rev. W. M. Steel.
London, &c.....	Rev. J. L. Gay.
Williamsport.....	Rev. Charles F. Collins.

KENTUCKY.

Rt. Rev. B. B. SMITH, D. D., Bishop of the Diocese.

Maysville.....	Rev. H. M. Thompson.
Paducah.....	Rev. W. W. Dodge.

INDIANA.

Rt. Rev. G. UPFOLD, D. D., Bishop of the Diocese.

Bristol.....	Rev. H. Wheeler.
Evansville.....	Rev. C. A. Foster.
Ft. Wayne.....	Rev. J. S. Large.
Laporte.....	Rev. F. R. Haff.
Lima.....	Rev. A. Bingham.
Logansport.....	Rev. W. E. Franklin.
Terre Haute.....	Rev. D. D. Van Antwerp.
Vincennes.....	Rev. D. E. Loveridge.

ILLINOIS.

Rt. Rev. S. J. WHITEHOUSE, D. D., Bishop of the Diocese.

Chester.....	Rev. W. Mitchell.
Chicago.....	Rev. C. H. Gardiner.
Collinsville.....	Rev. J. L. Darrow, M. D.
Dixon, &c.....	Rev. C. Bentley.
Albion.....	Rev. W. Clotworthy.
Morris.....	Rev. G. S. Porter.
Ottawa.....	Rev. C. P. P. Clarke.
Rockford.....	Rev. C. Reighley.
Warsaw.....	Rev. S. R. Child.
Itinerant among the Germans.....	Rev. J. Niglas.

MICHIGAN.

Rt. Rev. S. E. MCCOSREY, D. D., Bishop of the Diocese.

Battle Creek.....	Rev. D. B. Lyon.
Detroit.....	Rev. W. Munroe.
Eaton Co.....	Rev. Luman Foote.
Niles.....	Rev. H. Adams.
Pontiac.....	Rev. O. Taylor.
Port Huron.....	Rev. G. B. Engle.

St. Clair.....	Rev. Milton Ward.
Tecumseh.....	Rev. W. M. Burton.
Ypsilanti.....	Rev. J. A. Wilson.

WISCONSIN.

Rt. Rev. J. KEMPER, D. D., Missionary Bishop.

Fond du Lac.....	Rev. J. Sweet.
Janesville.....	Rev. Thos. J. Ruger.
Green Lake.....	Rev. T. Greene.
Delavan and Elkhorn.....	Rev. G. E. Peters.
Marquette, &c.....	Rev. G. R. Bartlett.
Manitowoc.....	Rev. G. Thompson.
Mineral Point.....	Rev. Josiah Phelps.
Sheboygan.....	Rev. L. Wilson Davis.
Watertown.....	Rev. M. Hoyt.
Whitewater, &c.....	Rev. L. R. Humphry.
Itinerant.....	Rev. S. C. Millett.

IOWA.

Rt. Rev. J. KEMPER, D. D., Missionary Bishop.

Cedar Rapids.....	Rev. C. C. Townsend.
Des Moines Co.....	Rev. J. Batchelder.
Davenport.....	Rev. A. Louderback.
Dubuque.....	Rev. R. D. Brooke.
Lyons.....	Rev. Samuel Goodale.
Muscatine.....	Rev. Jno. Ufford.

MINNESOTA.

Rt. Rev. J. KEMPER, D. D., Missionary Bishop.

St. Anthony.....	Rev. I. S. Chamberlaine.
Shakopee.....	Rev. E. A. Greenleaf.

MISSOURI.

Rt. Rev. C. S. HAWKS, D. D., Bishop of the Diocese.

Fayette.....	Rev. J. W. Dunn.
Lexington.....	Rev. J. A. Harrison.

ARKANSAS.

Rt. Rev. G. W. FREEMAN, D. D., Missionary Bishop.

Camden and El Dorado.....	Rev. S. McHugh.
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TEXAS.

Rt. Rev. G. W. FREEMAN, D. D., Missionary Bishop.

Brownsville.....	Rev. Wm. Passmore.
Washington.....	Rev. L. P. Rucker.
Matagorda.....	Rev. H. N. Pierce.
San Augustin, &c.....	Rev. E. H. Downing.

INDIAN MISSIONS WITHIN THE DIOCESES.

Rt. Rev. J. KEMPER, D. D., Missionary Bishop.

Oneida Mission,	{	Rev. E. A. Goodnough.
Duck Creek, Wis.		

CALIFORNIA.

Rt. Rev. W. INGRAHAM KIP, D. D., Missionary Bishop.

San Francisco.....Rev. J. L. H. Ver Mehr, Ph. D.,
L.L. D.

“Rev. J. D. Moore.

“Rev. John Morgan.

OREGON.

Rev. T. F. SCOTT, D. D., Missionary Bishop elect.

Oregon City.....Rev. St. Michael Fackler.

Portland.....Rev. John McCarty, D. D.

“Rev. J. A. Woodward.

[Ac.]

A TABLE of Parishes that have contributed to Domestic Missions during the year ending October 1st, 1853, and to Foreign Missions during the year ending June 15th, 1853.

	Domestic.	Foreign.		Domestic.	Foreign.
MAINE—			MASSACHUSETTS—continued.		
Augusta, St. Mark's.....	7 00	2 00	Taunton, St. Thomas's.....	25 60	90 00
Bangor, St. John's.....		20 00	Vandeusenville, Trinity.....	5 50	
Bath, Grace Ch.....	5 35		Waltham, Christ Ch.....		48 43
Brunswick, St. Paul's.....		4 00	West Roxbury, St. John's.....		20 00
Gardiner, Christ Ch.....	37 36	73 00	Wilkinsonville, St. John's..	6 00	19 34
Portland, St. Stephen's.....	25 00	12 18	Miscellaneous.....	1 50	26 50
Saco, Trinity.....	6 00	4 00		872 24	1613 27
	80 71	115 18	RHODE ISLAND—		
NEW-HAMPSHIRE—			Bristol, St. Michael's.....		65 00
Claremont, Trinity.....	13 00		Johnston, St. Peter's.....	0 35	
“ Union.....	6 00	5 00	Lonsdale, Christ Ch.....	8 00	
Concord, St. Paul's.....	30 72	10 39	Newport, Emmanuel.....		6 05
Dover, St. Thomas's.....	16 00	12 00	“ Trinity.....		10 00
Drewsville, St. Peter's.....	5 00	5 00	“ Zion.....		39 00
Hopkinton, St. Andrew's.....	2 00		Pawtucket, St. Paul's.....	6 00	20 00
Manchester, St. Michael's..	15 00	8 00	Providence, Grace.....	26 00	46 00
Portsmouth, St. John's.....	68 05	81 52	“ St. John's.....	200 00	388 84
	155 77	121 91	“ St. Stephen's.....	53 00	4 00
VERMONT—			Warren, St. Mark's.....	35 00	42 50
Arlington, St. James's.....	10 00	19 00	Westerly, Christ Ch.....		20 00
Bellows Falls, Immanuel.....	10 46		Wickford, St. Paul's.....	20 00	33 60
Berkshire, Calvary Ch.....	5 00		Miscellaneous.....		5 00
Bethel, Christ Ch.....	5 50			354 35	614 39
Brandon, St. Thomas's.....	2 50	2 50	CONNECTICUT—		
Burlington, St. Paul's.....	34 84		Ansonia, Christ Ch.....	8 60	
East Poultney, St. John's..	12 72	5 78	Bethel, St. Thomas's.....	10 00	
Enosburg, Christ Ch.....	1 50	1 50	Birmingham, St. James's..	16 20	10 33
Fairfax, Christ Ch.....	4 00		Brantford, Trinity.....	12 00	21 00
Hydenville, St. James's.....	10 02	7 07	“ Christ.....		7 00
Middlebury, St. Stephen's..		5 00	Bridgeport, St. John's.....	58 50	
Royalton, St. Paul's.....	4 50		Bristol, Trinity.....	13 00	11 00
St. Albans, Union Ch.....	10 00	22 50	Brookfield, St. Paul's.....	11 00	6 62
Shelden and Fairfield, } Christ Ch.....		4 00	Brooklyn, Trinity.....	14 00	
Wells, St. Paul's.....	2 93	5 00	Cheshire, St. Peter's.....	37 44	
Windsor, St. Paul's.....	13 00	8 00	East Haddam, St. Stephen's	5 00	
	127 97	80 35	East Haven, Christ Ch.....	6 00	4 00
MASSACHUSETTS—			Essex, St. John's.....		7 00
Andover, Christ Ch.....	33 37	48 00	Fairfield, Trinity.....		63 50
Boston, Christ Ch.....	5 00	121 90	Fairhaven, St. James's.....	41 10	28 81
“ Ch. of the Messiah.....		40 09	Greenwich, Christ Ch.....	28 15	
“ Grace Ch.....	55 67	94 15	Guilford, Christ Ch.....	15 00	15 00
“ St. Paul's.....	188 00	192 50	Hamden, Grace Ch.....	35 00	35 00
“ Trinity.....		40 00	Hartford, Christ Ch.....	156 07	250 87
Brookline, St. Paul's.....		101 57	“ St. John's.....		53 25
Cambridge, Christ Ch.....	131 00	50 00	“ Trinity College.....		5 00
Dedham, St. Paul's.....	25 26	35 26	Harwinton, Christ Ch.....	4 00	
Greenfield, St. James's.....	60 00	10 00	Huntington, St. Paul's.....	6 00	
Hanover, St. Andrew's.....		46 00	Kent, St. Andrew's.....	2 40	
Lawrence, Grace Ch.....	6 39	7 00	Litchfield, St. Michael's..	20 00	10 00
Lowell, St. Ann's.....	72 00	60 00	Meriden, St. Andrew's.....	23 00	15 00
Medford, Grace Ch.....		20 00	Middle Haddam, Christ Ch..		
Nantucket, Trinity.....		2 50	Middletown, Christ Ch.....	58 50	45 00
Newton Lower Falls, St. } Mary's.....		20 00	Milford, St. Peter's.....	11 18	4 27
Northampton, St. John's..	25 00	100 50	Munroe, St. Peter's.....	10 00	
Pittsfield, St. Stephen's.....	42 21	53 00	Naugatuck, St. Michael's..	16 00	18 00
Quincy, Christ Ch.....	3 50	10 00	New-Britain, St. Mark's.....	23 00	
Roxbury, St. James's.....	6 00	202 02	New-Canaan, St. Mark's.....	7 00	
Salem, St. Peter's.....	57 12	95 50	New-Hartford, St. John's..	5 40	
Springfield, Christ Ch.....	123 12	59 10	New-Haven, Trinity.....	190 25	179 00
			“ St. Paul's.....	220 00	150 00
			New-London, St. James's....	100 00	100 00
			New-Milford, St. John's.....	12 00	17 00

		Domestic.	Foreign.			Domestic.	Foreign.
CONNECTICUT—continued.				NEW-YORK—continued.			
Newton, St. James's.....		4 00		Monticello, St. John's.....		4 00	5 00
Newtown, Trinity.....		8 20	8 00	Morris, Zion.....		10 00	10 00
North Branford, Zion Ch.....		5 00		Morrisania, St. Ann's.....		63 00	
Northford, St. Andrew's.....		3 54	4 27	New-Berlin, St. Andrew's.....		5 00	
North Haven, St. John's.....		2 07	3 15	New-Brighton, Christ Ch.....		32 64	101 70
Norwalk, St. Paul's.....		25 60	14 00	Newcastle, St. Mark's.....		1 31	
Norwich, Christ Ch.....		60 00		New-Rochelle, Trinity.....		33 02	27 50
Trinity.....		8 00		Newtown, St. James's.....		15 00	37 50
Oxford, St. Peter's.....		3 10		New-Windsor, St. Thomas's.....		12 45	7 36
Plymouth, St. Peter's.....		18 58	18 57	New-York, Calvary Ch.....		204 50	
Pomfret, Christ Ch.....		5 00	1 00	Christ Ch.....		107 23	99 70
Poquetanock, St. James's.....		4 00	3 00	Ch. of the Annun.....		25 00	
Quaker Farms, Christ Ch.....		2 48		Ascension.....		1215 72	2084 99
Ridgefield, St. Stephen's.....		72 00		Epiphany.....		40 00	26 00
Saybrook, Grace Ch.....		10 00		Holy Com.....			550 00
Sharon, Christ Ch.....		7 60		Incarnat'n.....		25 00	27 00
Southport, Trinity.....		17 50		Messiah.....		2 00	
Stamford, St. John's.....		174 95	28 11	St. Andrew's Ch.....		5 00	
Stratford, Christ Ch.....		31 21	56 00	St. Bartholo'w's.....		683 35	1024 83
Wallingford, St. Paul's.....		25 00	25 00	St. Clement's.....		44 00	
Waterbury, St. John's.....		457 00	280 00	St. George's.....			812 91
Watertown, Christ Ch.....		17 00	16 00	St. James's.....		54 00	
West Hartford, St. James's.....		2 00	1 15	St. John's.....		270 94	
Weston, Emmanuel.....		7 25	6 00	St. Jude's.....			20 00
Westport, Christ Ch.....		10 00		St. Luke's.....			45 25
Wilton, St. Matthew's.....		9 63		St. Mark's.....		152 60	73 21
Windsor, St. Gabriel's.....		5 00	3 00	St. Michael's.....		23 07	
Winsted, St. James's.....		4 00	3 00	St. Paul's.....		161 98	
Miscellaneous.....		10 00		St. Peter's.....		15 00	66 64
		2186 10	1561 00	St. Thomas's.....		100 00	93 00
NEW-YORK—				Trinity.....		48 32	250 00
Albany, Ch. of the Holy }.....		10 00	11 00	Gen. Theo. Sem.....			21 00
Innocents.....			4 24	Northcastle, St. Stephen's.....		5 13	
Grace Ch.....		100 00		North Salem, St. James's.....		1 50	1 43
St. Peter's.....		2 00		Ogdensburg, St. John's.....		22 00	12 00
Trinity Ch.....		5 69		Pelham, Christ Ch.....			48 75
Amenia, St. Peter's.....		58 00	74 75	Plattsburgh, Trinity.....		18 00	32 00
Bedford, St. Matthew's.....			25 00	Potsdam, Trinity.....		13 00	
Brooklyn, Caroline Ch.....		2 15		Poughkeepsie, Christ Ch.....		89 60	60 45
Brooklyn, Christ Ch.....		2 50	342 50	St. Paul's.....		7 62	
Ch. of the Holy }.....			300 50	Ravenswood, St. Thomas's.....		23 75	64 58
Messiah.....		23 00		Richfield, St. Luke's.....		20 40	
Grace Ch.....		70 00	85 04	Richmond, St. Andrew's.....		11 91	
St. Ann's.....		517 47	500 00	Trinity Chapel.....		6 21	
St. John's.....			6 00	Rossville, St. Luke's.....		5 15	5 15
St. Mary's.....		10 00		Sag Harbor, Christ Ch.....		5 00	2 00
St. Peter's.....		11 32	12 50	Sandy Hill, Zion Ch.....		4 27	4 45
Ladies' Miss. Circle.....		55 00		Scarsdale, St. James the Less.....		17 00	16 50
Canton, Grace.....		6 00		Sing Sing, St. Paul's.....		50 00	29 82
Castleton, St. Paul's.....		34 50		Somers, St. Luke's.....		5 28	3 00
Catskill, St. Luke's.....		18 00		Stockport, St. John the Evan.....		9 31	5 46
Cherry Valley, Grace Ch.....			2 56	Tarrytown, Christ Ch.....			25 73
Clifton, St. John's.....		62 00		Troy, St. John's.....			91 50
Cooperstown, Christ Ch.....		10 00		St. Paul's.....		179 00	
Copake, St. John's.....		5 00		Ulster, Trinity.....		28 00	46 00
Delhi, St. John's.....		5 00		West Farms, Grace Ch.....			25 00
Duanesburgh, Christ Ch.....		11 00	8 00	West Point, Holy Innocents.....		56 06	
Esopus, Ch. of the Ascension.....			27 00	West Troy, Trinity.....		13 72	
Fishkill Landing, St. Anna's.....		42 06	42 26	Whitehall, St. Paul's.....		6 00	4 00
Fort Edward, St. James's.....		6 97	3 91	Williamsburgh, St. Mark's.....		4 50	
Fort Hamilton, St. John's.....		18 00	70 00	Yonkers, St. John's.....			64 94
Glen's Falls, Ch. of the }.....		5 50	5 75	Miscellaneous.....		695 00	1090 00
Messiah.....						5910 42	8768 11
Greensburgh, Zion Ch.....		5 50		WESTERN NEW-YORK—			
Greenwich.....		2 00		Angelica, St. Paul's.....		11 00	4 00
Hempstead, St. George's.....		14 93	41 44	Auburn, St. Peter's.....		9 50	
Hudson, Christ Ch.....		23 32	28 00	Avon, Zion.....		10 00	
Hyde Park, St. James's.....		20 00	10 00	Batavia, St. James's.....		17 45	
Jamaica, Grace Ch.....		18 10		Bath, St. Thomas's.....		17 00	
Johnstown, St. John's.....		4 00		Binghamton, Christ.....		26 00	
Kinderhook, St. Paul's.....			8 50	Brockport, St. Luke's.....		21 80	4 21
Kingston, St. John's.....			12 00	Buffalo, St. John's.....		93 00	61 85
Lansingburgh, Trinity.....		40 00		St. Paul's.....		67 25	10 00
Lithgow, St. Peter's.....		3 00	2 00	Trinity.....		130 00	
Little Falls, Emmanuel.....		4 00	6 00	Camden, Trinity.....		1 50	
Little Neck, Zion Ch.....		39 83	40 02	Canandaigua, St. John's.....		17 00	2 00
Mamaroneck, St. Thomas's.....		1 00		Chemung, St. John's.....		4 60	
Manhasset, Christ Ch.....		25 00		Clyde, St. John's.....		2 00	1 00
Middletown, Grace Ch.....		2 50	3 84	Constableville, St. Paul's.....		6 00	
				Constantine.....		1 00	
				Danville, St. Peter's.....		3 70	4 90

	Domestic.	Foreign.		Domestic.	Foreign.
WESTERN NEW-YORK—continued.			PENNSYLVANIA—continued.		
Elmira, Trinity.....	10 00		Concord, St. John's.....	9 69	
Fayetteville, Trinity.....	2 87		Connelville, Trinity.....		2 60
Fulton, Zion.....	2 00		Danville, Christ Ch.....	10 70	3 52
Geddes, Apostolic Ch.....		2 64	Frankford, St. Mark's.....		20 78
Geneseo, St. Michael's.....	5 00		Germantown, St. Luke's.....	146 00	
Geneva, Trinity.....	28 68	145 30	Harrisburgh, St. Stephen's.....	5 00	19 25
Greene, Zion.....	5 00		Holmesburgh, Emmanuel.....	65 97	67 00
Hampton, Gethsemane.....	2 00		Honesdale, Grace Ch.....		46 75
Harpersville, St. Luke's.....	3 00		Lancaster, St. James's.....	41 49	40 00
Holland Patent, St. Paul's.....	13 00		Leacock, Christ Ch.....	3 00	1 00
Homer, Calvary.....	2 00		Lewistown, St. Mark's.....		18 94
Honeoye Falls, St. John's.....	5 00		Lower Dublin, All Saints.....	40 03	10 39
Ithaca, St. John's.....	13 50	10 00	Manayunk, St. David's.....	12 00	
Jamesville, St. Mark's.....	2 13		Mantua, St. Andrew's.....	12 00	6 00
Leroy, St. Mark's.....	60 10	48 00	Mauch Chunk, St. Mark's, and Summit Hill, St. } Philip's.....		10 00
Liverpool, Ascension.....		2 64	Meadville, Christ Ch.....	12 03	
Lockport, Grace.....	1 50	2 00	Morlatint, St. Gabriel's.....	24 00	7 00
Lowville, Trinity.....		4 48	Muncey, St. James's.....	7 11	15 78
Lyons, Grace.....	27 00	10 72	New-London, St. John's.....		1 84
McLean, Zion.....	4 00	9 00	New-Milford, St. Mark's.....	3 96	7 50
Manlius, Christ.....	5 00	70 00	Norristown, St. John's.....		7 55
Mount Morris, St. John's.....	6 00		Oxford, Trinity.....	8 26	
Newark, St. Mark's.....	5 00	10 00	Paradise, All Saints.....	10 00	5 00
New-Berlin, St. Andrew's.....			Phila., Ch. of the Advent.....		50 00
Niagara Falls, St. Peter's.....	10 00		" " Atonement.....		100 00
Olean, St. Stephen's.....	5 00	17 00	" " Epiphany.....		890 00
Oswego, Christ.....	30 50	10 00	" " Mediator.....		50 00
Owego, St. Paul's.....	6 00	20 00	" " Nativity.....		23 00
Oxford, St. Paul's.....	16 11	11 00	" " Christ Ch.....	270 00	820 00
Palmyra, Zion.....	9 69	13 00	" " Gloria Dei.....	20 00	40 00
Penn Yann, St. Mark's.....		19 24	" " Grace Ch.....		200 00
Pierrepont Manor, Zion.....	17 16	4 00	" " St. Andrew's.....	6 25	203 00
Pittsford, Christ.....	2 00	265 00	" " St. James's.....	159 77	1144 78
Pulaski, St. James's.....		143 00	" " " the Less.....		2 00
Rochester, Grace.....	137 00	15 28	" " St. Luke's.....	2 50	622 39
" St. Luke's.....	300 00	1 00	" " St. Paul's.....		20 00
" Trinity.....	75 00		" " St. Peter's.....	100 00	96 47
Rome, Zion.....	24 65	23 00	" " St. Philip's.....		70 00
Sackett's Harbor, Christ.....		1 25	" " Trinity Ch.....	51 51	
Skaneateles, St. James's.....	7 69	70 00	Pittsburgh, St. Andrew's.....		5 00
Syracuse, St. James's.....	7 30	6 10	" Trinity.....	113 32	
" St. Paul's.....	55 00		Pottstown, Christ Ch.....	91 50	18 00
Utica, Calvary.....		20 08	Pottsville, Trinity.....		20 89
" Grace.....	77 12	5 00	Reading, Christ Ch.....		25 00
" Trinity.....	20 08	118 00	Rockdale, Calvary.....	6 33	
Vienna, St. John's.....	5 00		Towanda, Christ Ch.....		25 62
Miscellaneous.....	8 00		Uniontown, St. Peter's.....		6 00
	1448 68	1140 61	Upper Merion, Christ Ch.....	5 00	
NEW-JERSEY—			Washington, Trinity.....		10 00
Berkley, St. Peter's.....		7 00	Waterford, St. Peter's.....	2 00	
Bordentown, Christ Ch.....	7 00	57 00	Wellsboro', St. Paul's.....		10 00
Burlington, St. Mary's.....	35 00	6 50	Westchester, Holy Trinity.....	33 35	
Camden, St. John's.....		40 50	Whitemarsh, St. Thomas's.....	16 00	
" St. Paul's.....		14 72	Wilkesbarre, St. Stephen's.....		64 00
Elizabethport, Grace Ch.....	14 72	54 82	York, St. John's.....	26 77	13 00
Elizabethtown, St. John's.....	54 82	5 93	Miscellaneous.....	11 24	626 16
Gloucester, Ch. of the Ascen.....	5 93			1337 76	5553 36
Haddonfield, Grace Ch.....	2 32	17 00	DELAWARE—		
Middletown, Christ Ch.....	6 00	9 29	Baltimore Mills, Grace Ch.....	1 00	
Moorestown, Trinity.....		21 25	Broad Creek, Christ Ch.....	1 00	
Morristown, St. Peter's.....	12 86	34 22	Christiana, Christ Ch.....	33 01	16 35
Mount Holly, St. Andrew's.....	40 00	50 19	Georgetown, St. Paul's.....	6 25	
Newark, " House of Prayer".....	34 22	20 00	Indian River, St. George's.....	80	
" Trinity Ch.....	50 19	8 00	Laurel, St. Philip's.....	1 67	
New-Brunswick, Christ Ch.....		49 00	Lewes, St. Peter's.....	3 00	
Newton, Christ Ch.....	8 00	20 00	Little Hill, St. John's.....	1 33	
Orange, St. Mark's.....		4 00	Millsboro', St. Mark's.....	1 00	
Perth Amboy, St. Peter's.....		15 91	Newark, St. Thomas's.....	5 00	10 56
Piscataway, St. James's.....	4 00	30 00	Smyrna, St. Peter's.....	5 50	5 68
Rahway, St. Paul's.....	15 91	6 15	Wilmington, St. Andrew's.....	43 50	35 00
Salem, St. John's.....	30 00		" Trinity.....	17 24	
Shrewsbury, Christ Ch.....	6 15			120 30	67 59
	376 12	393 59	MARYLAND—		
PENNSYLVANIA—			Accomac Co., Tennessee, } St. Stephen's.....		5 00
Bellefonte, St. John's.....	7 00	19 00	Alleghany Co., Cumber- land, Emmanuel.....	31 00	15 00
Bloomsburg, St. Paul's.....		12 00	Annapolis, St. Anne's Par.....	50 27	
Brownsville, Christ Ch.....					
Chartier's Creek.....		45 00			
Churchtown, Bangor Ch.....		4 00			
Columbia, St. Paul's.....	4 00				

	Domestic.	Foreign.		Domestic.	Foreign.
MARYLAND—continued.			VIRGINIA—continued.		
Anne Arundel Co., Queen Caroline.....	10 00		Berryville, Grace Ch.....		6 00
" St. James's, West River		50 00	Botetourt Co., Botetourt Par.	10 00	10 00
Baltimore, Christ Ch.....	30 00	296 50	" Woodville, Buchanan, } Trinity		10 95
" Ch. of the Ascen.....		33 00	" Fincastle, St. Mark's..		11 03
" Grace Ch.....	1 00	100 00	Brunswick Co., St. Andrew's	5 00	
" Mt. Calvary Ch.....	28 00		Buckingham Co., Tillotson, St. Peter's	5 00	17 00
" St. Luke's.....	40 00	25 00	Campbell Co., Lynchburg, St. Paul's	5 00	55 69
" St. Paul's.....	79 31	134 46	Chesterfield Co., Dale Par., Trinity	3 50	
" St. Peter's.....	130 00	119 33	Clarke Co., Millwood, Christ, Frederick Par.		26 00
" Trinity.....	10 00	10 00	Culpepper Co., St. James's		12 29
Baltimore Co., St. James's	12 00		Cumberland Co., Littleton, St. James's		25 00
" Catonsville, St. Timothy's		40 00	Elizabeth City Co., Old Point, Centurion Ch.....	51 00	
" Hannah More Academy.....	4 46		Essex Co., South Farnham Par., St. Anne's		14 34
Calvert Co., Christ Ch.....	10 00		" St. John's.....	10 00	59 16
Carroll Co., Holy Trinity.....	5 71	60 00	" St. Paul's.....	14 00	
Charles Co., Durham Par.....	10 00		Fairfax Co., Alexandria, } D. C., Christ Ch.....	30 00	95 00
" Wm. & Mary Par.....	34 00	5 00	" St. Paul's.....		35 00
Dorchester Co., Choptauk		61 00	" Theo. Sem.....		108 18
Frederick Co., All Saints.....	7 00		" Ladies' Miss. Soc.....		404 25
" St. Paul's.....	3 00	3 00	" Arlington, Centreville, St. John's		2 00
" St. Peter's.....	1 00		Fauquier Co., Leeds Par., Piedmont, Trinity		95 00
" Zion.....	5 00		Frederick Co., Winchester, Christ.....		25 00
Georgetown, D. C., St. John's	62 50	107 50	Greenville Co., Meherin Par	15 00	14 00
Harford Co., Christ Ch.....		4 25	" Colored Congregation		2 61
" St. Mary's.....	10 00	10 00	Gloucester Co., Abington and Ware	20 00	20 00
Kent Co., Chestertown, Chester Par.....	31 66	42 23	Halifax Co., Halifax.....		100 50
" Shrewsbury.....	8 00	8 00	" Roanoke Par.....		12 00
Montgomery Co., St. Bartholomew's Par.....	12 00		" Haymarket, St. Paul's		7 50
" St. Peter's Par.....	3 00	4 00	Hanover Co., Yng. Friends of Rev. Mr. Nelson.....		6 00
Mt. Alban, D. C., Chapel Episcopal Institute.....	9 30		Henrico Co., Richmond, Richmond	17 50	78 50
Prince George's Co., St. John's.....	10 00	10 00	" Monumental Ch.....	35 94	
" St. Matthew's.....		10 95	" St. James's.....		73 05
" St. Paul's.....	10 00	10 00	" St. John's.....		28 50
" Queen Anne's Par		26 00	" St. Paul's.....		449 47
" Upper Marlboro', Trinity	25 00		James City Co., Williamsburg, Braton Par.....		101 60
" Zion Ch.....		13 45	Jefferson Co., Charles-town, Zion.....		5 00
St. Mary's Co., King and Queen Par.....	5 00	5 00	" St. Andrew's, Shepherdstown, Trinity		50 00
Somerset Co., Coventry Par.	5 00		" Middleway, Smithfield		43 00
" Somerset Par.....	33 96		King George's Co., Brunswick Par., Hanover, St. John's.....	20 00	
Talbot Co., St. Peter's.....	14 50	2 50	" St. Paul's.....		105 00
" St. Michael's.....	20 00	40 00	Latonstone.....		14 01
Washington, D. C., Christ Ch	41 00	65 00	Loudon Co.....		15 00
" Ch. of the Epiph.....		10 57	" Leisburgh, St. James's		77 00
" Grace Ch.....	67 23	169 62	Louisa Co., St. John's, Green Spring.....		13 50
Washington Co., College of St. James's	30 00	40 00	Lunenburg Co., Cumberland Par., St. John's.....		10 00
" St. Mark's.....	12 65	15 00	Madison Co., Bloomfield Par., Piedmont Ch.....		5 00
" Hagerstown, St. John's	18 94		Martinsburg, Trinity		20 00
Worcester Co., Worcester, Berlin	5 06	5 00	Middlesex Co., Christ Ch.....		2 50
Miscellaneous.....	12 50	6 95	Norfolk Co., Norfolk, Christ Ch.....		400 00
	939 02	1593 21	" Portsmouth, Trinity	28 50	
VIRGINIA—			" St. John's.....		19 00
Accomac Co., St. George's Par.....	6 00	6 00	Ohio Co., Wheeling, St. Matthew's.....	16 50	16 50
Albemarle Co., St. Paul's		6 58	" St. John's.....	11 00	15 00
" Charlottesville, Christ Ch.....		141 00	Orange Co., St. Thomas's	13 00	19 72
" Walker's Ch.....		10 60	Petersburgh, Bristol Par., Grace	56 00	75 00
Amelia Co., Raleigh and Genito.....	3 50	36 55			
Amherst Co., Lexington Par, Ascension.....	5 00	15 00			
Augusta Co., Grace Ch.....		1 00			
" Staunton, Trinity Ch.....		5 00			
" Augusta Par., Boyden Chapel.....		5 00			
Bedford Co., St. Stephen's Hammer	15 00	15 00			
Berkeley Co., Norborne, Mt. Zion.....		6 00			
" Martinsburg, Trinity		12 00			

	Domestic.	Foreign.		Domestic.	Foreign.
VIRGINIA—continued.			GEORGIA—continued.		
Prince George Co., Merchant's Hope, Martins, Brandon Par.		90 00	Clarksville, Grace Ch.		5 00
Prince William Co., Dettinger Par., Brentsville, St. James's.		15 50	Columbus, Trinity Ch.	5 00	105 00
Roanoke Co., Salem Par., Trinity.	7 00	3 00	Macon, Christ Ch.		120 16
Richmond Co., Lunenburg, St. John's.			Marietta, St. James's.		10 00
" St. Paul's.		111 72	Montpelier Institute.		75 00
Spottsylvania Co., Fredericksburg, St. George's.	25 00	137 50	" St. Luke's.		29 00
Westmoreland Co., Mountrose Par.		6 00	Ogachee Mission.		496 75
" Washington Par.		5 00	Savannah, Christ Ch.	10 00	526 77
Miscellaneous.		290 32	" Ladies' African Soc.		
	428 24	3840 78		75 00	1407 93
NORTH CAROLINA—			FLORIDA—		
Ashville, Trinity.	2 50	2 50	Key West, St. Paul's.	18 12	20 00
Edenton, St. Paul's.	24 60		Tallahassee.		10 00
Elizabeth City, Christ Ch.	25 00	15 00	Tampa, Fort Brooke.	10 00	10 00
Fayetteville, St. John's.	98 70		Woodlands.		8 00
Flat Rock, St. John's.	17 20	47 20			
Henderson, Ch. of the Holy Innocents.	4 00			28 12	48 00
Leaksville, Ch. of the Epiph.	12 50	12 75	ALABAMA—		
Oxford, St. Stephen's.	5 00		Eutaw, St. Stephen's.		6 00
Raleigh, Christ Ch.	129 00	40 00	Livingston, St. James's.	15 30	
Scotland Neck, Trinity.	21 00	24 00	Marion, St. Michael's.	4 00	
Tarborough, Calvary Ch.	26 00	12 00	Mobile, Christ Ch.	122 20	244 83
Williamsboro', St. John's.	3 00		Montgomery, St. John's.	72 00	22 00
	368 50	153 45	Selma, St. Paul's.		30 00
SOUTH CAROLINA—			Tuscaloosa, Christ Ch.	21 00	
Abbeville, Trinity.	7 00	5 00	" Female Dioces'n School, Sewing Circle.		20 00
Alken, St. Thaddeus's.	15 20	5 12		240 50	316 83
Beaufort, St. Helena's.		1792 59	MISSISSIPPI—		
Berkeley, St. John's.		15 00	Church Hill, Christ Ch.	45 00	
Camden, Grace Ch.	30 00	26 50	Jackson, St. Andrew's, &c.	50 00	42 70
Charleston, Calvary Ch.	13 11	46 96	Natchez, Trinity.	138 50	110 00
" Grace Ch.		220 00	Pass Christian, Trinity.	20 85	22 00
" St. Michael's.	147 70	101 14	Vicksburg, Christ Ch.	16 50	
" St. Paul's.	83 23	91 93	Woodville, St. Paul's.		20 00
" St. Peter's.		317 37		280 85	194 70
" St. Philip's.	216 59	277 67	TENNESSEE—		
" St. Stephen's Chapel.		8 60	Knoxville, St. John's.	5 00	25 00
" Mo. Miss. Lec.	8 61	9 81	Nashville, Christ Ch.	50	
Cheraw, St. David's.	47 00	86 00	Memphis, Calvary Ch.		25 00
Christ Church Parish.	25 00			5 50	50 00
Clarendon, St. Mark's.	30 00	31 62	KENTUCKY—		
Columbia, Trinity Ch.		32 50	Dutch Station, Theodore Brown, Esq.		150 00
Edisto Island, Trinity Ch.	5 00	20 00	Louisville, Christ Ch.	62 53	
John's Island, St. John's.		42 50	" Sta. John's.	21 06	80 00
North Santee, Ch. of the Messiah.	14 26	30 26	" St. Paul's.		50 00
" Trinity Ch.		7 12	" Wm. F. Pettet, Esq.		6 00
Pendleton, St. Paul's.	5 00		Newport, St. Paul's.		
Prince Frederick Parish.	75 00	10 00		83 59	286 00
Prince William Parish, Sheldon Ch.		42 00	LOUISIANA—		
" Mission to Blacks.		20 00	Bayou Gouda, St. Mary's.	12 00	
Richland, Zion Ch.		100 00	New-Orleans, Christ Ch.		25 00
St. Bartholomew's Parish.		50 00	" Ch. of the Annun.	30 30	30 30
St. Helena Island, St. Helena's Ch.	5 50		" Trinity Ch.		10 00
St. John's and Upper St. John's.	185 00	105 00	St. Francisville, Grace Ch.	31 00	
Society Hill, Trinity.		38 00	Thibodeaux, St. John's.	22 50	
Sumter District, a gentleman.		20 00	West Baton Rouge, St. John's.	10 00	10 00
Waccamaw, All Saints.	145 00	283 00		105 80	75 30
Walterboro', Ashepoo.		25 00	OHIO—		
Williamsburgh.	50 00	50 00	Akron, St. Paul's.		50
Wiltown, Christ Ch.		15 00	Berkshire, Grace Ch.		7 86
Winyaw, Prince George's.	5 00		Boardman, St. James's.		3 30
Miscellaneous.	30 00	52 50	Canfield, St. Stephen's.		3 70
	1143 20	3978 19	Cincinnati, Christ Ch.		213 86
GEORGIA—			" St. John's.		107 58
Athens, Emmanuel.		5 00	" St. Paul's.	56 72	
Augusta, St. Paul's.	50 00	45 25	Cleveland, St. Paul's.		29 69
			" Trinity.	71 00	60 00
			Columbus, Trinity.		5 00
			Cuyahoga Falls, St. John's.	8 00	8 60
			Dayton, Christ Ch.		10 00
			Delaware, St. Peter's.		20 00
			Dresden, St. Matthew's.		3 00
			" Zion.		6 00

		Domestic.	Foreign.			Domestic.	Foreign.
OHIO—continued.				MICHIGAN—			
Granville, St. Luke's.....		8 00		Adrian, Christ Ch.....	3 00	3 00	
" Female Seminary.....		66 00		Collected at the Convention.	14 37		
Hudson, Christ Ch.....	6 00			Miscellaneous.....		3 00	
Lyme, Trinity Ch.....	10 00				17 37	6 00	
Mansfield, Grace Ch.....		10 00		WISCONSIN—			
Massillon, St. Timothy.....		55 00		Fond du Lac, St. Paul's....	7 12		
Medina, St. Paul's.....		8 00		Green Bay, Christ Ch.....	6 50		
Ohio City, St. John's.....	7 89	7 62		Marquette, Trinity Ch.....	1 00	3 21	
Piqua, St. James's.....		25 00		Milwaukee, St. James's....	2 25		15 00
Portsmouth, All Saints.....	5 50	10 00		" St. Paul's.....			
Sandusky City, Grace Ch.....		5 00		Mineral Point, Trinity.....	6 75		
Springfield, Christ Ch.....		17 00		Nashotah Lakes, St. Syl- }	10 00	7 50	
Steubenville, St. Paul's.....	21 25	50 00		vanus.....			
Toledo, Trinity Ch.....	8 50	8 50		Racine, St. Luke's.....	5 00	6 00	
Warren, Christ Ch.....		15 00		Sheboygan, Grace Ch.....	3 25		
Zanesville, St. James's.....	7 00	7 00			41 87	31 71	
	201 86	771 21		MISSOURI—			
INDIANA—				Jefferson Barracks.....	8 00		
Bristol, St. John's.....	2 25			Lexington, Christ Ch.....	5 20		
Connorsville, Trinity.....	2 00			St. Louis, St. John's.....	10 00		
Crawfordsville St. John's..	3 50	16 50		" St. Paul's.....	16 00		
Delphi, St. Mary's.....	3 00				39 20		
Fort Wayne, Trinity.....	10 00			MINNESOTA—			
Indianapolis, Christ Ch....	17 00			Fort Ripley.....	15 00	15 00	
Lafayette, St. John's.....	11 00			St. Anthony, Ch. of the }	7 00		
Lima, St. Mark's.....	2 30			Holy Trinity.....			
Madison, Christ Ch.....	25 00	36 00		St. Paul's Mission House..	3 00	2 00	
Mishawaka, St. Paul's.....	2 00				25 00	17 00	
New-Albany, St. Paul's....	12 50			ARKANSAS—			
Richmond, St. Paul's.....	7 00	2 00		Little Rock, Christ Ch.....	52 00	6 27	
Terre Haute, St. Stephen's..	6 00						
	103 55	54 50		TEXAS—			
ILLINOIS—				Galveston, Christ Ch.....	32 00		
Chicago, St. James's.....	30 00			Houston, Christ Ch.....	12 00		
Farmington, Calvary Ch....	18 50			Matagorda, Christ Ch.....	9 33		
Farm Ridge, St. Andrew's..	2 30			San Augustin, Christ.....	10 00	10 00	
Galena, Grace Ch.....	18 50				63 33		
Joliet, Christ Ch.....		2 88		MISCELLANEOUS.....			
Lockport, St. John's.....	10 00				1218 87	2703 90	
Jubilee College Chapel.....	12 75			LEGACIES.....			
Lancaster.....	5 00	20 00			4293 87	6452 33	
Limestone Prairie, Christ Ch	10 16						
Lockport, St. John's.....		2 87					
Mendon, Zion Ch.....	4 00						
Morris, St. Thomas's.....	3 00						
Ottawa, Christ Ch.....	6 82						
Peru, St. Paul's Ch.....	4 63						
Springfield, St. Paul's.....	14 00						
Wyoming.....	4 33						
	144 01	25 75					

I.

ACT OF INCORPORATION.

An Act to incorporate the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.—Passed May 13, 1846, by a two-third vote.

THE People of the State of New-York, represented in Senate and Assembly, do enact as follows:—

SEC. 1. All such persons as now are, or may hereafter become, members of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," originally instituted in the year eighteen hundred and twenty, and fully organized by the General Convention of the said Church in the year eighteen hundred and thirty-five, shall be, and are hereby constituted, a body corporate, for the purpose of conducting general Missionary operations in all lands, by the name aforesaid.

SEC. 2. The net income of said Society, arising from their real estate, shall not exceed the sum of two thousand dollars annually; nor shall the said Society hold any real estate, excepting what may be requisite for a site and buildings necessary for the transaction of its business.

SEC. 3. The said Society shall, in its usual annual printed report, state the amount of its real and personal estate, and the income arising therefrom; a copy of which report shall be deposited in the State Library.

SEC. 4. This corporation shall possess the general powers, and be subject to the provisions contained in Title third of Chapter eighteen of the first Part of the Revised Statutes, so far as the same are applicable and have not been repealed.

SEC. 5. This act shall take effect immediately, and the Legislature may at any time alter, modify, or repeal the same.

State of New-York, Secretary's Office :

I have compared the preceding with an original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of such original.

ARCH'D CAMPBELL, *Dep. Sec. of State.*

ALBANY, May 27, 1846.

II.

CONSTITUTION

Of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, as established in 1820, and amended in 1823, 1829, 1832, 1835, and 1838.

ARTICLE I.

THIS institution shall be denominated "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

ARTICLE II.

This Society shall be considered as comprehending all persons who are members of this Church.

ARTICLE III.

At every triennial meeting of the General Convention, which is the constituted representative body of the whole Protestant Episcopal Church in these United States, there shall be appointed by a concurrent vote, on nomination by a joint Committee of the two Houses, a Board of thirty members, who, together with the Bishops of this Church, and such persons as became patrons of this Society before the meeting of the General Convention in the year 1829, shall be called the "Board of Missions of the Protestant Episcopal Church in the United States of America." The said Committee of nomination shall consist of three Bishops, to be elected by ballot in the House of Bishops, and three presbyters and three laymen, to be elected by ballot in the House of Clerical and Lay Deputies.

ARTICLE IV.

To the Board of Missions shall be entrusted the supervision of the general Missionary operations of the Church, with power to establish Missionary stations, appoint Missionaries, make appropriations of money, regulate the conducting of Missions, fill any vacancies in their number which may occur, and also to enact all by-laws which they may deem necessary for their own government, and the government of their Committees: provided always, that in relation to organized Dioceses having Bishops, the Board shall regulate the number of Missionary stations, but the Bishop of the Diocese may select the stations, and may at any time discontinue a station, and in lieu of it establish one elsewhere.

ARTICLE V.

The Presiding Bishop of the Church shall be the President of the Board,

and in his absence, the senior Bishop present shall preside; in the absence of all the Bishops, the Board shall elect a President *pro tempore*.

ARTICLE VI.

The Board of Missions shall hold its first meeting at the call of the presiding Bishop, and meet annually thereafter at such time and place as may have been appointed at the previous annual meeting; and also on the second day of the meeting of the General Convention, at the place of its meeting. They shall publish an annual report of their proceedings for the information of the Society, and present a triennial report to each stated General Convention.

At all meetings of the Board ten members shall form a quorum. Special meetings of the Board may be called, as shall be provided in their own By-laws.

ARTICLE VII.

The Board, as soon as may be after it has been constituted, shall proceed to appoint eight persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Domestic Missions; and eight other persons, four of whom shall be clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Foreign Missions; all of whom shall be *ex officio* members of the Board of Missions. The Board of Missions shall determine the location of the Committees respectively. Any Bishop or Bishops present at the place of meeting, shall have a right, *ex officio*, to attend, as members of the same, the meetings of the Committees. Vacancies occurring in either of the Committees, during the recess of the Board, may be filled by the Committees respectively, subject to the approval of the Board at its next meeting.

ARTICLE VIII.

To the Committees of the Board thus constituted shall be referred, in their respective departments, during the recess of the Board, the whole administration of the general Missionary work of the Church, subject to the regulations of the Board. Each Committee shall make a report of its proceedings to the Board of Missions at every meeting of the Board.

ARTICLE IX.

The Board of Missions shall appoint, for each Committee, a Secretary and General Agent, with a suitable salary, who shall be the executive officer of the Committee, to collect information, to conduct its correspondence, to devise and recommend plans of operation, and in general to execute all the purposes of the Board in his proper sphere, submitting all his measures, before their adoption, to the Committee for whom he is appointed, for their

approval. Each Committee shall appoint a Treasurer; and the Board shall designate which of the Treasurers, so appointed, shall be authorized to receive all moneys not specifically appropriated, which money shall be at the disposal of the Board. The Secretaries and Treasurers shall be *ex officio* members of their respective Committees, and of the Board. Local and subordinate agents and officers may, when necessary, be appointed by each Committee.

ARTICLE X.

For the guidance of the Committees it is declared that the Missionary field is always to be regarded as one, THE WORLD—the terms Domestic and Foreign being understood as terms of locality, adopted for convenience. *Domestic* Missions are those which are established *within*, and *Foreign* Missions are those which are established *without*, the territory of the United States.

ARTICLE XI.

No Clergyman shall be appointed a Missionary by the Board, or by either of the Committees, without the recommendation of the ecclesiastical authority of the Diocese to which he belongs; nor shall any Missionary be sent to officiate in any Diocese without the consent of the ecclesiastical authority of the same; and no Clergyman shall be appointed a Missionary who is not at the time a Minister of the Protestant Episcopal Church, of regular standing; and the appointment of a Missionary may be annulled at any time by the written direction or order of a majority of the Bishops of the Church.

ARTICLE XII.

The Board of Missions, provided for in the third article of this Constitution, shall, in all cases, be continued in office until a new Board is elected.

ARTICLE XIII.

It is recommended to every member of this Society, to pray to ALMIGHTY God for his blessings upon its designs, under the full conviction that unless He direct us in all our doings with his most gracious favor, and further us with his continual help, we cannot reasonably hope to procure suitable persons to act as Missionaries, or expect that their endeavors will be successful.

III.

BY-LAWS OF THE BOARD OF MISSIONS.

ARTICLE I.

THE several articles and provisions of the Constitution of this Society, as established in 1820, and subsequently amended, are hereby adopted as By-Laws of this Society.

ARTICLE II.

The Board of Missions, at each of its Annual Meetings, shall appoint a Secretary, who shall continue in office until another is appointed in his place, and whose travelling expenses shall be paid.

ARTICLE III.

The Treasurers of the Committees for Domestic and Foreign Missions respectively, shall keep an account with each Missionary of their respective departments. They shall deposit, in some Bank in the city of New-York, all moneys received by them respectively for Missionary purposes, so often as the same shall amount to one hundred dollars; and the amount thereof in such Bank shall be kept in the name of the Committee for Domestic or Foreign Missions, as the case may be. The said moneys so deposited shall be drawn out of such Bank for Missionary purposes only, and on the check of the Treasurer, countersigned by either the General or Local Secretary of each of the Missionary Committees respectively. The Treasurers shall pay no money except by order of their respective Committees. They shall present their accounts duly audited by their respective Committees, on the first day of the session of each Annual Meeting of the Board of Missions, which accounts shall thereupon be referred to a Special Committee for the purpose of such examination, inquiries, and explanation, as may be deemed necessary and useful.

ARTICLE IV.

Vacancies occurring in either of the Missionary Committees, during the recess of the Board of Missions, shall not be filled at the same meeting of the Committee at which they are announced; but information of all vacancies to be supplied shall be immediately given to each member of the Committee, and shall be inserted in the notices for the meeting at which such vacancies are to be supplied.

ARTICLE V.

Five members shall constitute a quorum of each of the two Missionary Committees respectively.

ARTICLE VI.

Together with each Annual Report required by the Sixth Article of the original Constitution, now adopted as a By-Law of this Society, there shall be printed the Constitution, Act of Incorporation, and By-Laws of the Society, with a list of the members and officers of the Board of Missions, and of the two Executive Missionary Committees. Of this Report thus printed, one hundred copies shall be retained by the Secretary of the Board of Missions for the use of the Board at its next meeting.

ARTICLE VII.

There shall be an Annual and Triennial sermon before the Board of Missions, the preacher to be appointed by the two Missionary Committees alternately. The sermon shall be preached on the evening of the first day of the Session of the Board; and that Committee, whose right it is to appoint the preacher, shall make the necessary arrangements for that purpose. The sermon, with the consent of the preacher, shall be printed at the expense of the Board, without any special order for that purpose.

ARTICLE VIII.

At the Annual Meetings of the Board of Missions, on the first day of the Session, the Holy Communion shall be administered by or under the direction of the presiding Bishop, or, in his absence, of the senior Bishop present; and, if there be no Bishop present, then of the senior Presbyterian present, being a member of the Board of Missions; and shall be preceded by Morning Prayer, at which the officiating ministers shall be appointed by the said presiding or senior Bishop, or senior Presbyterian presiding. The collection at the offertory at such communion shall be divided equally between the Committees for Domestic and Foreign Missions, unless any particular offering be specially designated, as appropriated by the offerer to either department, or to some particular Mission in either, in which case the appropriation shall be made accordingly.

ARTICLE IX.

On the second evening of the Session at the meetings of the Board of Missions, a public Missionary meeting shall be held under the direction of the presiding or senior Bishop present, or if no Bishop be present, then of the senior Presbyterian present, assisted by the Secretary of the Board, and the Secretaries of the two Missionary Committees.

ARTICLE X.

On all public occasions of the meetings of the Board of Missions, collections shall be made in aid of its funds.

ARTICLE XI.

Special meetings of the Board of Missions may be called on the joint request of the two Executive Committees, or on the order of the presiding

Bishop, or any two Bishops, reasonable notice thereof being given through the post-office, and the specific object of such meeting inserted in the notice.

ARTICLE XII.

If from the existence of war, disease, or any other cause, the place of meeting of the Board of Missions, appointed at its last meeting, shall be rendered a dangerous or improper place of meeting, the presiding Bishop shall have power to change it, and to appoint such other place for the purpose as he may, under the circumstances, deem most suitable and proper.

ARTICLE XIII.

The rules of order, customary in similar bodies, are adopted, and shall be observed in this Society, its Board of Missions, and Committees.

ARTICLE XIV.

All other than the foregoing By-Laws, heretofore in force, are hereby rescinded, and the foregoing are adopted and declared to be the By-Laws of this Society; but with the exception of the first, they may be rescinded, amended, or enlarged, at any stated meeting of the Board of Missions, by an affirmative vote of a majority of the members present; the motion for that purpose, together with the name of the mover, being duly entered on the Journal of the Board, and one day's previous notice given of the proposed alteration. The first By-Law shall not be rescinded, amended, or enlarged, except at a Triennial Meeting of the Board of Missions, on the report of a Special Committee recommending the same, and an affirmative vote of a majority of the members present adopting the report and recommendation of such Committee.

IV.

Board of Missions

OF THE

PROTESTANT EPISCOPAL CHURCH.

1853—1856.

Rt. Rev. T. C. Brownell, D.D., LL.D.	Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L.
" H. U. Onderdonk, D.D.	" C. S. Hawks, D.D.
" W. Meade, D.D.	" W. J. Boone, D.D.
" B. T. Onderdonk, D.D.	" G. W. Freeman, D.D.
" J. H. Hopkins, D.D., LL.D.	" H. Southgate, D.D.
" B. B. Smith, D.D.	" A. Potter, D.D.
" C. P. McIlvaine, D.D.	" George Burgess, D.D..
" G. W. Doane, D.D., LL.D.	" George Upfold, D.D.
" J. H. Otey, D. D.	" W. M. Green, D.D.
" J. Kemper, D. D.	" John Payne, D.D.
" S. A. McCoskry, D.D., D.C.L.	" F. H. Rutledge, D.D.
" L. Polk, D.D.	" J. Williams, D.D.
" W. R. Whittingham, D.D.	" H. J. Whitehouse, D.D.
" S. Elliot, Jr., D.D.	" J. M. Wainwright, D.D., D.C.L.
" A. Lee, D.D.	" T. F. Davis, D.D.
" J. Jones, D.D.	" T. Atkinson, D.D.
" M. Eastburn, D.D.	" W. I. Kip, D.D.
" C. Chase, D.D.	" T. F. Scott.
" N. H. Cobbs, D.D.	

LIFE MEMBERS.

The Rev. T. G. Allen,	The Rev. B. C. Cutler, D.D.
" H. Anthon, D.D.	" A. Eaton, D.D.
" A. L. Baurý.	" T. Edson.
" S. C. Brinckle.	" R. S. Mason, D.D.
" C. Burroughs, D.D.	" W. C. Mead, D.D.
" J. Chapman.	" R. U. Morgan, D.D.
" R. B. Croes.	" S. Nichols.
" F. H. Cuming.	" W. Richmond.
" J. J. Robertson, D.D.	J. C. Herbert, Esq.
" J. Rodney.	A. C. Magruder, Esq.
" R. Sherwood, D.D.	J. Marsh, Esq.
" S. H. Turner, D.D.	C. Morris, M.D.
" P. Van Pelt.	E. A. Newton, Esq.
" J. R. Walker.	G. Pomeroy, Esq.
" E. Wilson, D.D.	

MEMBERS FOR THREE YEARS.

Rev. N. B. Crocker, D.D.	Rev. C. H. Halsey.
" W. B. Stevens, D.D.	" M. H. Henderson.
" Christian Hanckel, D.D.	" William Suddards.
" P. A. Proal, D.D.	" J. A. Shanklin.
" A. H. Vinton, D.D.	" W. H. Odenheimer.
" W. E. Wyatt, D.D.	Messrs. William Appleton,
" Horatio Potter, D.D.	" E. F. Chambers,
" Francis L. Hawks, D.D., LL.D.	" R. H. Gardiner,
" C. W. Andrews, D.D.	" S. H. Huntington,
" H. W. Lee, D.D.	" C. G. Memminger,
" Jacob L. Clark, D.D.	" G. M. Wharton,
" J. H. Morrison.	" R. B. Minturn,
" T. C. Pitkin.	" J. C. Garthwaite,
" S. L. Southard.	" T. H. Wright,
" A. C. Cox.	" S. J. Donaldson.

SECRETARY OF THE BOARD.

The Rev. Peter Van Pelt, Philadelphia.

V.

MISSIONARY COMMITTEES.

COMMITTEE FOR DOMESTIC MISSIONS.

Office, No. 49 Chambers-street, New-York.

The Rev. F. L. Hawks, D.D., LL.D.	Hon. Luther Bradish.
" Lot Jones.	J. D. Wolfe, Esq.
" C. H. Halsey.	Cyrus Curtiss, Esq.
" J. H. Hobart.	G. N. Titus, Esq.

SECRETARY AND GENERAL AGENT.

The Rev. _____

TREASURER.

Thomas N. Stanford, Esq., 137 Broadway.

COMMITTEE FOR FOREIGN MISSIONS.

Office, Bible House, corner Fourth Avenue and Astor Place, New-York.

Rev. S. H. Turner, D.D.	Stewart Brown, Esq.
" S. H. Tyng, D.D.	Lewis Curtis, Esq.
" G. T. Bedell.	James F. De Peyster, Esq.
" P. P. Irving.	Frederick S. Winston, Esq.

SECRETARY AND GENERAL AGENT.

Rev. S. D. Denison.

TREASURER.

James S. Aspinwall, Esq., 86 William-street.